CHRISTIAN REGISTER
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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, MARCH 25, 1843. VOL. XXII.—NO 12

RELIGIOUS MISCELLANY.

For the Register and Observer.

ANNIVERSARY OF THE SUNDAY SCHOOL OF REV. MR. ROBBINS'S SOCIETY, SUNDAY EVENING, MARCH TWELFTH.

As our days hurry away, bearing us all along with them, it is pleasant and cheering to turn a moment from the turmoil and confusion of business, from the dark and misty intrigues of trade and traffic, from the allurements of absorbing and deceitful pleasures, and dwell upon scenes of a fairer character; upon scenes which strengthen and delight the good man's heart; scenes which extort from the reckless and wicked, a tribute of praise and admiration, and which swell with joy every emotion of the devoted and aspiring Christian! Such scenes there are—such an one was this. How refreshing—how joyous, to gaze upon these green sports of this world's desert! to lave a parching heart in the gushing streams of childhood's innocence, and fan a flagging zeal by the spirit and purity of childhood's enthusiasm! It softens the haughty heart, and chastens the wayward affections. It adds new lustre to our tarnished virtue, and urges us on to diligence and duty. It sheds a brighter ray upon our earthly path, and beams forth, a brilliant beacon, to beckon us onward toward eternity—our home, our heaven.

Due notice of the evening's exercise had been given, and at an early hour, from all quarters, the friends of Sabbath Schools were on the march. The soft and mellow atmosphere lent vigor and energy to the frame, and the moon struggled to drop her beams upon the glassy side-walks. Nature, as conscious of the work, seemed yielding her approbation, in every breeze that murmured through the streets; while the thrilling music of an hundred church-bells sent up to heaven the pealing anthems of this joyous celebration! In the body of the house, a sufficient number of pews were reserved, for the teachers and scholars of the Sunday School. All the other portions of the house soon presented a picture of life and interest. The pews were crowded with men and women, whose animated countenances were eloquent with the tale of their profound attachment and devotion to the cause; and the living galleries were impatient for the feast. Then, up the right hand aisle, headed by their respective teachers, with a lively, yet orderly step, marched, class after class, the noble boys; and their bobbing heads, as they forced themselves in their seats, kept time to irregular and wilder notes of the stirring voluntary; while the softer cadence of its harmony was beautifully answered back by the noiseless motion and perfect order of the girls. As the organ ceased, all became still and quiet; and the sweet voices of the children, in perfect unison with all hearts present, chanted forth that most humble, yet sublime of the Psalmist's aspiration—'O, come! let us worship, and fall down, and kneel before the Lord our Maker!' And no dissenting heart seemed there—all seemed ready to obey the call; and if ever, it was then, that the earnest spirit of the congregation mingled with the Pastor's prayer, for the choicest blessings of our Heavenly Father upon the Christian; for wisdom and diligence and faithfulness in the teachers; and for support and direction to all. Then followed a hymn by the children; after which, the Superintendent addressed them in a forcible and feeling manner. He said it was not expected that any thing would be said or done here, which in *in itself alone* would be of interest. But it was *associated* with things of the *deepest* interest and importance. In every child was buried the germ of its immortal existence! That mind must be trained and directed; the heart and tender affections must be cultivated and purified, and kept prepared for heaven. How great the work! How overwhelming the responsibility! He enjoined faithfulness upon the present teachers, and asked for more from the Society. He urged parents to co-operate; to *live* the lesson before their eyes, which the children receive at the Sabbath School.

When he closed his remarks, another hymn was sung, and followed by remarks from the Rev. Mr. Smith. He enforced upon the children what their Superintendent had said, and added some very appropriate and interesting considerations.

After the singing of another hymn, J. C. Park, Esq., addressed the school and the assembly in a most touching and eloquent manner. He said that the objects of the Sunday School was to make *good* boys and girls. To save them from the pain and misery of a sinful and wicked life. He told the children that one of two things awaited them. That they would either grow up to be men and women, or else they would be taken from this world in their youth. In either case they must be good, be virtuous, be religious. Every law of their natures, and every law of their God, called upon them in tones they must not mistake. He told them if they grew to be men, society wanted *good* men, *religious* men. That there are *bad* men enough already. And if it should be their lot to die in their childhood, it was necessary, it was indispensable, that they should die with pure and holy hearts and minds. He said 'that many rich and learned people had spent much time and money, to discover, if possible, how a beautiful flower, after it is plucked from the stem, can be made to retain its fragrance and freshness, but all their efforts have failed—none have succeeded in so desirable a thing. Yet there is success! There is a flower of surpassing beauty, whose fragrance and freshness shall never fade! In its purity and loveliness, untouched by a *breath* of evil, it shall forever unfold its celestial form, to the genial sun-light of its eternal Author! It is the soul of the departed infant. Think of it, children! think of it *now*, and be *good!* be good *to-day*, be good *forever!* Boys, there is but *one* rule of virtue. The *same* rule is for yourselves and your sisters. Remember that what is wrong or improper for them, is so for you, what would disgrace them, disgraces you! Think of it, go on, be men, be good men.'

After Mr. P. had closed, and the children had sung another hymn, Rev. Mr. Robbins, the Pastor, offered some remarks. He said he only wished to stamp upon their minds every word Mr. P. had said to them, and *as* he had said it. He told them to think of it. To carry it home with them. To carry it with them when they went to play. To remember it at the corners of the streets where they met their companions. To remember that a thought or a word which was wicked in one place, was not less so in another. To love and do good to all. To follow the example of the Savior, in all things. Then the congregation rose, and sung a doxology, in the notes of 'old hundred;' the Pastor pronounced his heartfelt benediction; and all retired from the house. None could have left that place with lightness, and a thoughtless mind. All were cheered and refreshed when they saw before them these rich fruits of the Sabbath School, and all were stimulated to renewed energy and faithfulness, as they contemplated the work that remains.

Worcester, March 13, 1843. G.

For the Register and Observer.

CREEDS.

Messrs. Editors,—I perceive one of your Orthodox correspondents, who, if I understand him, has lately turned Unitarian, expresses a great desire for a creed and wants to know what our creed is.

Now the whole Bible is our creed, and it is one great privilege of a Unitarian that he can interpret it according to his own conscience, hence two brothers can vary in their interpretation of a passage and still be Unitarians. But what he wants to know, I suppose, is, what we believe in that part concerning those doctrines which are set forth in the Athanasian Creed. Here is the belief of the marjority of our people as to those doctrines, and I will call it the

Unitarian Creed.

I believe in One God Almighty, Creator of *all* things.

I believe in Jesus Christ his Son sent on Earth to *save sinners.*

I believe in the Holy Ghost, or Holy Spirit, or Comforter, sent by the Son from the Father, where he sits at the right hand of God, forever making intercession for all those who seek him.

This is just what the Bible says in plain words, and no child brought up to read it, would construe it in any other way after having arrived at the age of manhood. I think, his mind being free and unfettered.

Nothing is said of the Trinity in the Bible, the word is not to be found there, the speculations of philosophers and divines on this subject go for nothing when placed in the scale with Scripture, which is the fountain head of all pure religion. This cannot be set aside to suit any plan that may be invented by man, consequently any plan or creed made by men to be perfect, must agree to the letter with Scripture.

We do not wish to find fault with our Orthodox brethren, we know there are as good men, and as many good among them, as there is in ours, or any other sect; what we ask of them is charity, and not to say to us, here if you don't take our creed, our exposition, our construction, our standard, you are utterly void of all belief, all holiness. On what ground can this be said? Have we not the same Bible, the same minds to direct, the same understanding to guide us, and why cannot we find out what it means, as well as they? All but the bigoted portion of them must yield us this point.

Respectfully yours, B.

THE LATE REV. PETER WHITNEY OF QUINCY.

We copy from the Quincy Patriot of March 11, the Resolutions passed in Town Meeting on the death of this venerable clergyman, and an account of the funeral obsequies.

Resolved—That the town of Quincy, at their annual meeting assembled, sorrow at the sudden death of the Rev. Peter Whitney, late senior Pastor of the First Congregational Society of Quincy, which took place in an unlooked for moment, on the 3d inst.

Resolved—That in consideration of the many eminent virtues of the deceased, which shown so conspicuously in all the relations of life, during his residence in Quincy of forty-three years, as a beloved minister of the Gospel, as a worthy and exemplary citizen, an affectionate husband, a kind parent, friend and neighbor,—*We*, the Citizens of Quincy, cherish for the memory of the deceased, sentiments of profound reverence and regard.

Resolved—That these Resolutions be entered with the Town Records, that a copy of them be transmitted by the Clerk to the family of the deceased, and also to the Clerk of the First Congregational Society of Quincy.

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Funeral Obsequies.

Agreeably to the announcement in our last paper, the funeral services over the remains of the late Rev. Peter Whitney, Senior Pastor of the First Congregational Church in this Town, were performed on Tuesday afternoon, the 7th inst., at the First Church. The relatives of the family, together with the male members of the Society, citizens of Quincy, of Boston, and of the adjoining Towns, assembled at the mansion house shortly after one o'clock, while the ladies were taking seats at the Church. A procession was formed, under the direction of the Parish Committee, assisted by Mr. William Seaver, which moved at two o'clock to the First Church in the following order.

1. Members of the First Society, with citizens of this and other Towns, the older members of the Society with the Deacons of the Church in the rear.

2. The hearse with the body, attended by the following gentlemen of the Society as pall bearers—Ebenezer Bent, Edmund Marsh, Josiah Savil, Henry Wood, Abner Willett, James Baxter, Adam Curtis, William Torrey.

3. The officiating clergymen—Rev. William P. Lunt, associate Pastor with the deceased; Rev. John Pierce, D. D. of Brookline; Rev. Francis Parkman, D. D. and Rev. Alexander Young of Boston.

4. Male relatives of the deceased.

5. The Reverend Clergy.

6. The female relatives in carriages.

On the arrival of the procession at the church, the citizens in front of the hearse opened to the right and left, while the body, attended by the relatives and Clergy, was borne between them and up the centre aisle, they closing and following in the rear. All the pews in this aisle were reserved for the procession; and by the arrangements, above mentioned, the senior portion of the citizens entered the Church next to the relatives and clergymen.

The large house was entirely filled. The pulpit, and communion table, on which rested the body, were appropriately dressed in black. The organ commenced a Voluntary as the procession entered; and when all were seated and quiet, the Choir, under the direction of Benjamin Curtis, Esq., sung in a solemn and impressive style that sublime funeral anthem by Pope, entitled 'dying Christian to his Soul,' which is numbered 504, in the Hymn books of the First Church.

Appropriate and beautiful selections from the Scriptures were next read by Rev. Mr. Young. Rev. Dr. Parkman then offered a most eloquent and touching prayer, evincing the piety of his own heart, warmed a contemplation of the virtues of the deceased, and breathing that consolation and peace which comes from the God of all consolations in the holy act of prayer. Rev. Mr. Lunt then read a Hymn by Doddridge, numbered 513 in the Christian Psalter, entitled 'God quickening the dead.'

This was followed by the funeral Discourse of Mr. Lunt, who in June, 1835, was associated with Mr. Whitney in the ministry. Our limits will not permit us to speak as we could wish of this excellent Discourse,—so simple, true and beautiful,—eloquent and pertinent to the solemn occasion. We care not to speak at large of it now—we presume the Society will not withhold their request that this memorial of their venerable Pastor's character, life and ministry be preserved in an enduring form. The text was from Romans xiv, 7—'For none of us liveth to himself and no man dieth to himself.' No individual member of society observed Mr. L., in entering upon the subject, however humble and obscure, stands alone in this world. There are those whom he cannot fail to influence—those who will rejoice with him in prosperity,—sorrow with him in adversity, and *for* him after death. He must live and die not for himself alone. Much more is this true, continued the Preacher, with those who have filled important stations in public, and on whose lives and characters all eyes around have been fixed. Mr. Whitney had occupied a station as a Minister of Christ, which for nearly half a century had been exposed to the sternest scrutiny,—and watched but to bring him approval and admiration. Mr. Lunt set forth some of the leading elements in the character and mind of his departed colleague, and entered into a brief history of his life. Moses Whitney, a progenitor of his family, beyond whom nothing is known, lived at Littleton and died there in 1778 at an advanced age. He had three sons, one of whom, Aaron was born at Littleton in 1714; graduated at Cambridge in 1737; was ordained the first Pastor of the Church of Christ in Petersham in 1738, where he died on the 8th of September 1779, in the 66th year of his age and 41st of his ministry.

His second son and second child, Peter Whitney, was born at Petersham, 15th Sept., 1744: was graduated at Cambridge in 1762; was ordained pastor of the First Church in Northboro', Nov. 4th, 1767, and died there, suddenly, Feb 29th, 1816, in the 72d year of his age, and in the 49th of his ministry. He preached the Sabbath before his death, which was on Thursday afternoon, when being in his ordinary health and having taken his dinner as usual, he shortly after fell and expired in a few moments, as he was passing from his wood-shed into his house.

Rev. Peter Whitney, the Pastor of Quincy, his second son and second child among eleven children, was born at Northboro', 19th January, 1770. He studied with his father, and was entered at Harvard University, in July, 1787, having gone seldom before from the quiet retirement of his native town. The vacations he spent at home, except the winter vacaton of his senior year, when he taught a school at Charlestown. He was graduated in 1791; and engaged immediately as assistant Preceptor in the Derby Academy, at Hingham, an institution standing among the first of the kind in our land. Here he remained until '95 or '96, pursuing his theological studies under the direction of Rev. Henry Ware, senior, D. D., then minister at Hingham, and since Professor in Harvard University. Mr. Whitney was afterwards for twenty four years a member of the Board of Trustees in that institution, and for many years their President, until as the infirmities of age began to approach he resigned his seat, when a vote of thanks was passed by his associates, expressive of the grateful sense they entertained of his valuable services. In former years his literary acquisitions procured for him an appointment to deliver the annual oration before the first literary society in the country, the Phi Beta Kappa Society, and also an appointment to the office of Tutor in Harvard University, both of which honors he saw fit to decline. While residing at Hingham, Mr. Whitney preached in various places; and having received a unanimous call was ordained colleague pastor with Rev. Anthony Wibird over the First Congregational Society in this town, Feb. 5th, 1800, over which he continued to have the sole charge until 1835, when Rev. Mr Lunt was associated with him. He preached his last sermon in the church, Sept. 19th, 1841, in the forenoon, and last took part in the devotional exercises at his church, Oct. 24th, 1842, in the afternoon. He attended church on the Sabbath before his decease, in the morning. On Wednesday, the 1st of March, he walked out and made some calls in the town. On Friday morning, the 3d inst., he was in his usual health, when he fell from his chair as he was conversing with his family, and expired in a few moments, without a groan or struggle, about nine o'clock in the morning. Such are the principal biographical facts which we gathered from the discourse. Mr. Lunt, as we have said, portrayed the character and virtues of his friend. Endowed by nature with a placid and equable temper, he was ever courteous to all, cheerful and happy. His great equanimity of mind and his habitual courtesy were indeed distinguishing traits in his character. His course through life was like the unruffled current, steady and uniform. He kept aloof, in a measure, from the excitements of the day, and was content to take his lesssons from the Bible rather than from the teachings of man. He was no advocate for every day theology—no busy body in other men's affairs; but moved in his appropriate sphere of action with great prudence and discrimination. No greater evidence of this truth could be given than the fact that so harmoniously and happily his connection with so large a society has been retained through so many years. But we forbear further comments on the discourse, which was closed with appropriate and feeling addresses to the bereaved family and relatives of the deceased, to the clergy, to the church and congregation, and to the large assembly who were present.

The concluding prayer was offered by Rev. Dr. Pierce, the venerable pastor of Brookline, a cotemporary and early friend of Mr. Whitney, whose words are always those of wisdom, and who seemed fitly chosen for the office he so well discharged.

The services were closed by the apostolic benediction from Rev. Dr. Parkman. A slow and solemn dirge was then breathed from the organ, while opportunity was given and improved by all who desired to pass by the pulpit in order, and look for the last time upon the venerable countenance of one who in life was so generally loved and in death sincerely mourned.

The procession was again formed and proceeded to the cemetry, where, after a few appropriate remarks at the tomb by Rev. Mr. Lunt, the remains of the good man, the excellent citizen, the exemplary Christian, were consigned to their last resting place. They were deposited in the ancient ministerial tomb, where are gathered the ashes of four of the predecessors of Mr. Whitney—of Fiske, the third minister—of Marsh the fourth;—of Hancock, the fifth, and the father of America's patriot and statesman—and of Wibird, the seventh.

When Mr. Whitney was first settled and until within comparatively a few years, he was the minister of nearly the whole town, there being then but one other society in the place—the Episcopal. Indeed, his call to settle was given in the name and by a vote of the town, and thus stands at this day upon the records.

THE AMERICAN PROTESTANT ASSOCIATION.

Our readers are generally aware that an Association has been formed at Philadelphia, consisting of some of the members of the various Protestant 'Evangelical' Denominations, the object of which is to impede the advance of the Roman Catholic Church in this country. The enterprise has afforded topic of much remark in our exchange papers, and in the Catholic journals especially. The union of such heterogeneous materials for united hostility to another branch of the Church, is thus facetiously presented in a conversation, which more than any thing we could write, will put our readers in possession of the merits of the case.

Presbyterian—Brethren, as being of one faith—confessing one Lord, and one Baptism, we have met together to display to the world 'how good and how pleasant it is for brethren to dwell together in *unity!*'

Methodist—'It is like the dew of Hermon, and as the dew that descended upon the mountains of Zion!'

Dunkard—'It is like the precious ointment upon the head, that ran down upon the *beard*, even Aaron's beard, that went down to the skirts of his garment.'

Presby.—Brother, it is to be hoped that you do not so interpret the Psalmist, as to make it necessary for salvation that men should wear beards; if so, pray how may women obtain salvation?

Dunk.—Do you believe in the Bible?—then hear it: 'And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life!'

Episcopalian—Brethren, we are of one faith—let us not dispute concerning trifles; our brother, the Dunkard, does not remember that the words he has quoted are from the Book of Revelations, and not from the Old Testament.

Dunk.—Is not the whole Bible a revelation? How then can you call one part more so than another, and how is it that our brother calls that which is contained in the book of life, trifles?

Quaker—Peace, I pray thee, let there be peace!—it is the spirit that quickeneth, the words are but substance, and consequently matter——

Unitarian—Yes! this is that which will give *unity*—*unity* is the order of creation, and the spiritual meaning of the Bible reconciles us to that which, if literally understood, would be sheer nonsense, and derogatory to the intelligence and dignity of our great teacher—Christ.

Presby.—Sir, you are an intruder among us—you deny the Divinity of Christ, and consequently are no Christian.

Unit'n.—It is true, my dear Sir, that my reason will not permit me to acknowledge a belief so incomprehensible, as that Christ was both God and man; but in charity, my dear Sir, and in reason, too, you must acknowledge me a Christian, for I am a follower of Christ in His doctrines, believing Him to be a great prophet. Again, Sir, my rule of faith is yours—I take the Bible for my guide, and interpret it according to the dictates of my own unfettered reason.

Presby.—Reason, truly! upon the same mode of argument, Sir, we are bound to extend the hand of fellowship to the Turk—who even as yourself believe Christ to have been a prophet!

Unit'n.—Not so, Sir!—not so! The Mahomedans do not take the Bible for their guide.

Presby.—But, Sir, the Mormons do, and they have so interpreted it as to make even angels weep; what think you, Sir, of an interpretation which makes God the Father, God the Son, and God the Holy Ghost, three separate and independent Gods, calling the two first *persons* of tabernacle, and the third a *spirit*, besides acknowledging a host of lesse Gods, for they say it is written: 'Ye are the sons of God.' What think you, Sir, of Polytheism taught from the Bible? Shall we, because these men pretend to take the Bible for their guide, extend to them the hand of fellowship?

Unit'n.—I really, Sir, cannot see any wide difference between the Mormon and yourself, as to Polytheism—and as to the hand of fellowship, for my part I am utterly indifferent to whom you will extend that honor; yet, of this, Sir, I am well convinced, that I have as good a right to the name of Christian, as yourself.

Presby.—No! Sir, no! you are no Christian! you are no Protestant!—you deny the fore-knowledge of God; you deny, Sir, that He knew from all eternity, and subsequently did decree the salvation of a chosen few, the elect—and that the majority, consisitng of heathens, infidels, and papist, He has damned for His own honor and glory. You deny this, and you are no Christian.

Omes—this is blasphemy—the doctrines of eternal decrees, as first spoken by our brother, is contrary to the dignity and majesty of God—it takes from him all justice to give Him all knowledge—and denies the perfectibility of the free agency of men.

Meth.—I think the doctrine is correct as far as relates to the damnation of Anti-christ and his followers, for to suppose that a real papist can be saved, is stretching the mercy of God too far.

Presby.—Gentlemen, you mistake my belief: the Westminster confession will inform you of our tenets, but as we have met together for the purpose of showing to the world what true Christianity is, by our *unity*, let us not differ about mere *doctrines.*

Qua.—As much as I desire peace, I must say to thee, brother, that I do not feel free to subscribe to thy opinion concerning doctrines, as I verily believe that Christianity consists, and is made up of the doctrines taught by Christ—a strict obedience to which, and the inward Spirit moving, will lead to salvation.

Baptist—Gentlemen, there is one name which is common to us all; it is the band which binds us together—the glorious name of Protestant. Perhaps if we look into the meaning of this word, we will find the golden chord that binds us together, we will discover that which will cause *unity* to exist among us?

Om.—Yes! yes! let us agree upon the word *Protestant*, before we proceed.

Bapt.—Well, gentlemen, as dictionaries are in all languages the umpire to decide and determine upon the meaning of words, I have brought one with me, which gives for the word Protestant—'*One that is opposed to the Church of Rome.*

Campbellite—Church of Rome?—what church is that?

Bapt.—Sir, I am scandalized, I am astonished! I am ashamed to hear such ignorance displayed by one professing Christianity.

Presby.—I differ with my brother in this—our brother's (the Campbellite) ignorance is praiseworthy, and I am proud to have it to say that I have never read any of the books of that idolatrous, persecuting, and blood-thirsty, church.

Unit'n.—Gentlemen, we have arrived at the right meaning of the word *Protestant*, and by that meaning we are in conscience and duty bound to protest against the church of Rome. But is it not reasonable, is it not absolutely necessary, that we should study and learn what those doctrines are, before we protest against them? I was thunderstruck in hearing our brother boasting of his ignorance! Does he wish that learned men, that rational beings, should, like mere children, make a *bugaboo* of the doctrines of the church of Rome, and scare themselves and others by imagary evils? I consider it our duty, gentlemen, to study out of Romish authorities what she herself declares her doctrines to be, before we protest against them. I myself have examined their accrediated works, and know their doctrines, and if Jesus Christ were God, the church of Rome would certainly be the true and only church, but as he was not God, their belief is contrary to reason, and therefore we protest against it.

Presby.—*We protest*—answer for yourself, Sir; give your own reasons for protest—not mine. Gentlemen, I truly and conscientiously declare, that I would rather give to a Christian, or to a child of mine to read, the works of Tom Paine, Volney, Voltaire, or Rosseau, than the books containing the doctrines of that corrupt and iniquitous church.

Unit'n.—But Sir, how do you know their doctrines are corrupt and iniquitous? You have never read their own accredited writings, and therefore cannot tell what those doctrines are, nor their reasons for their belief, nor their explanations of them. I ask you, Sir, as a man and a Christian, is it not unreasonable and uncharitable to condemn them unheard?

Presby.—How do I know that Rome is corrupt? History, Sir, will prove her corruption, and I would advise yon to read for your own instruction *Fox's Book of Martyrs, Maria Monk, Blanco White*, and other undeniable evidences of the depravity—the deep damnation, of that great w—e of Babylon—before you become the advocate of persecuting idolaters.

Unit'n.—My dear Sir, be cool; I have read the works you have named, and blush when I confess it, that I believe them to be,—as to the Martyrs, an endeavor to make the doctrines of that church answerable for the acts of individuals, without her sanction. I speak from kdowledge, for I have read her doctrines, and they are decidedly against persecution. And she could well retort, Sir, by bringing to your view the gallows of the Puritans, and the innumerable butcheries committed upon her children in Scotland and Ireland, by your pious predecessors. As to the tales of Maria Monk, &c., they are the inventions of monsters in the human shape.

Meth.—It seems to me, my dear brethren, that we have, in coming to the meaning of the word *Protestant*, finished the object of our meeting. I feel reason to rejoice that it has been accomplished so pleasantly, and with so much Christian *unity*. I therefore move that this meeting do now adjourn with prayer, and that the subject of the prayer be that we may exercise *charity to all men*, at the same time warning them against the seductions of Rome, the blasphemies of her doctrines, and the lies of her priesthood.

SPRINGFIELD.

INFIRMITY OF THE WILL.

But we learn the infirmity of the human will not from the revealed word alone. The word is nigh us, in our mouths, and in our hearts. Unrecognized as it has been in our theology, it enters into the common speech, and forms a part of the remembered experience of all of us.

Let us look at some of the indications of this infirmity of the will. Let us then ascertain in what human freedom actually consists. The inquiry will lend us essential aid in fixing our views of christian theology, and in showing us, who are ministers of the word, how we may preach a gospel, which may meet men's wants and save their souls.

I remember once talking with a person, who had hardly any other bad habit, on the habit of sarcastic and contemptuous speech; and the reply was: 'I know that it is wrong to talk thus,—I hardly ever say any thing of the kind without knowing at the time that it is wrong; but I enjoy it, and, when an occasion comes in my way for holding any one up to ridicule, I feel that I have not the command of my own will,—it is not in my power to resist the temptation.' I quote this confession as a specimen of the kind of confession, which almost every one of us would be constrained to make with regard to his easily besetting sins. The man, who in any way overreaches or defrauds his neighbor, knows his guilt and its penalty, and yet lacks energy of will to refrain from it. The wanton slanderer knows that he is at once dealing about him, and kindling in his own spirit, the very fire of hell; yet he cannot will to quench it. He, on whose unmitigated wrath the sun, and many, may [illegible] first sudden and without consciousness of guilt, has made it by continuance a sin of reflection and of choice, from which his will cannot release itself. He, who now the bond-slave of appetite, became so perhaps without being at the outset aware of his guilt; but soon his vicious indulgences grew so gross, that he could no longer hide from himself their sinfulness, and the fearful retribution that awaits them. He now knows what he does, and knows whither he is hastening; but has no strength of will to retrace his steps. There are multitudes also, who take their first step in a career of vice with the full consciousness of the vicious character and fatal issues of the path on which they are entering, yet cannot set their wills against the current of temptation. The piously educated young man, who yields for the first time to the enticement of dissolute companions, is as sure at that moment, as he will be at the day of judgment, that he is sinning against God and his own soul; but his will is lame,—he cannot keep his feet from the way of transgressors. Almost every one will be ready to own, with regard to some one habit of his life: 'I know that I ought to forsake it, but I have not the resolution so to do.' Our omissions of duty also are often omissions of acknowledged duty: the call of duty is distinctly heard,—conscience echoes it; but there is as it were a contraction of the inward ear, a shutting out of the unwelcome sound from the region of our resolves and purposes. There are duties, which we deliberately recognize as duties, and confess that we are fully capable of discharging them; but they come in conflict with a stubborn will, and are left unperformed. Indeed, those of us, who profess the faith and obedience of the gospel, are prone to take for our standard of character, not that of our knowledge or capacity, but that of a lame, indolent and self-indulgent will. We say to ourselves: 'I will be content to reach such or such a degree of excellence, and in these and those respects to discharge my whole duty. I know indeed that my Savior's example reaches vastly higher, that many of his followers have been much more conscientious and faithful, and that I have within me as large powers of duty, obedience and moral attainment, as any man has. But I have no will to do more or better. I can muster no strength of resolution for the effort to become among the chief and the greatest in the kingdom of heaven.'

This then is man's great infirmity and disease,—a suspension of the power of right volition. I call it both an infirmity and a disease. It is an infirmity, so far as it is native,—an infirmity, for which in religion God has furnished ample remedies, in accordance with that beautiful law and harmony of nature, by which want and supply correspond to each other throughout the universe of matter and of mind. It grows into a disease stubborn and malignant, when suffered to go unremedied, by the same law, by which every native deficiency, which we may supply and do not, becomes a prolific source of positive evil and sin.

But you ask, Is not the human will then free? Let me ask, in reply, Is your will free? You do what you will,—do you do all that you know to be essential for the discharge of your duty, and for the attainment of your highest good? Or do you not in some respects see the right, and yet the wrong pursue? And, if so, will you call your will free? The will, which appetite intoxicates, which mammon bribes, which resentment arms with poisoned arrows,—do you call that will free? The will, which in the best of us sloth often binds, and habit makes a pliant slave,—has even Christ made it wholly free?

Still man is a free agent. But the seat of his moral freedom lies far behind those separate volitions that make up his daily life. Over these separate volitions we have, as I have shown you, no sure control. They obey the law, they follow the bent of the character. The will is but a secondary principle of the moral nature,—the soul's executive functionary,—not, as is commonly imagined, self-determining and independent. The will is not the character, but only the expression of it. In a moral point of view, volition and action are coincident; and men's actions, and the volitions from which they spring, are bound, not indeed by any eternal decree of an arbitrary God, but by a necessity, which is the shadow of themselves,—by a necessity, for which they themselves are accountable. When we say that man is a free agent, we do not mean that he can escape the influence of motives; but that he can make choice among the various classes of motives. This choice, however, he seldom perhaps never makes at the moment of final volition. He makes it in his seasons of retirement, reflection and reverie, in the day-dreams of youth, in the breathing-spells of business, in the intervals of pursuit or enjoyment. It is then that the spirits come and go at his bidding. Appetite, passion, gain, the love of Jesus, the will of God, all present themselves as master principles of action, as the main-springs of life. Those that he dismisses return less and less frequently, and offer themselves with fainter and fainter voices. Those that he welcomes remain with him, go forth with him into active life and

constrain him to will and to do of their good pleasure. Thus the times, when we exert our moral freedom, are what we call the least active seasons of our lives. The times, when we can say, 'I will,' and our word is with power, are times, when we are unconscious of any effort of volition. The true effort of our free agency is not in those great emergencies, those outward crises, when we seem to summon up all our inward energy; but it is in that still small voice, nay, that silent gesture of the soul, with which we beckon near or wave away the phantoms of good or evil. We are free then in our choice of motives. And what is motive? It is but another name for love. Paradoxical as the words may sound, it is our love that is free. It may attach itself to what or to whom we will. It has no law but that of familiar contemplation or intercourse. It attaches itself to the most loathsome and hateful objects when made familiar. It detaches itself from objects however lovely or attractive, when for any reason we shun them, or leave them unthought of. Thus, in another sense than that of its supreme importance, is the commandment, 'Thou shalt love the Lord thy God with all thy heart,' the first commandment. It is the easiest, it must be the first in order of time, and no other commandment of religious duty can be obeyed as such, till this is obeyed. The affections govern the will, and control the life. Out of the abundance of the heart flow those purposes and volitions, which determine the conduct. The affections, then, must furnish the remedy for the infirm and diseased will. Religious love must strengthen and sanctify the will, and convert its lameness for all that is good into a blessed necessity of holy living, of duty and of progress.

CHRISTIAN REGISTER.

BOSTON, MARCH 25, 1843.

MR. GANNETT'S TRACT UPON 'RIGHTEOUSNESS, THE CENTRAL PRINCIPLE OF CHRISTIANITY, AND THE TRUE BASIS OF THE UNITARIAN DENOMINATION.'

We again bring this excellent Tract to the notice of our readers for various reasons. The first is that we find it referred to by several of our exchange papers of different denominations in a way which proves that the whole drift of his argument and advice has been misunderstood. The writers of some of these notices have evidently derived their knowledge of his views here stated, not from a perusal of the Tract, but from other notices of it, and from brief quotations from it. They have represented Mr. Gannett as asserting that Righteousness, is not the aim of any other denomination than the Unitarian, and as charging upon a certain imaginary or real 'new school Unitarian party,' a servile imitation of Orthodox measures. We suppose we have recourse to the most charitable, as well as the most true explanation of this strange misstatement of his views, by taking it for granted that it has been made without the opportunity of perusing this Tract. 'The New York Evangelist' and 'the New England Puritan,' especially, have imagined a most formidable contention out of the matter, and have been led into a delusion about it which is really ludicrous. Mr. Gannett is too discreet, charitable and well-informed a man, to utter any such wholesale calumnies as those above attributed to him. An attentive reader will peruse his Tract in a vain search for such statements. It is not his wont to make such charges, and if he were to make them a better spirit would qualify them. About the time that Mr. Gannett's Tract appeared in the series of the American Unitarian Association, a Sermon was published and went through a second edition, in which the very same idea and sentiment and purpose which Mr. Gannett had in view, were earnestly expressed. That Sermon was the one delivered by Rev. George Putnam, at the ordination of Mr. Huntington. Indeed the Sermons were both delivered within the period of twenty four hours, Mr. G.'s at Worcester, Mr. P.'s at Boston. We were surprised and delighted on the perusal of them, with the marvellous similarity of the leading views in both productions, differently expressed and illustrated as they were in each discourse, but alike pervaded with that earnestness and directness which belong only to truth. We believe that great good will result to our denomination from the extensive circulation of these two publications, which impress the great truth that the highest aim of all true Christian effort is to renew the heart so that righteousness may be the law of the life.

Besides a desire to correct the misrepresentations which have been uttered concerning Mr. G.'s Tract, another reason for our recurrence to it, is that we may aid if possible the inculcation of its great doctrine, and draw to it the attention of our readers.

Mr. Gannett, after a long and intimate acquaintance with the state of theological opinion in New-England, and of the benevolent operations now in action, and an especial familiarity with the history and scriptural evidence of Unitarianism, having through successive winters delivered courses of elaborate lectures upon it, and labored for the establishment of periodicals for its illustration, must be allowed to stand in a position which attaches weight to his opinion. Being called upon to address a Convention assembled at Worcester last October, he delivered the sermon which now appears as a Tract. It expresses one great doctrine, and urges one great duty growing out of it. The doctrine is,—that righteousness, or personal excellence, is proclaimed by Christianity to be the chief good, and the earnest desire for it to be the way to its attainment. The duty is that we make this doctrine the aim of all our efforts, of our preaching and our living as a Christian denomination. His views are as follows: Each sect or denomination of Christians must have some great, leading, living and prominent idea and aim which it shall put before others, Unitarianism has this idea and aim, let it cherish it and be faithful to it. All other Christian denominations have of course embraced this aim among others, and labored with a view to it, but they have not taught, as the chief thing, they have not laid the greatest stress upon personal excellence as the highest result of Christian experience. They have made other matters either as means or as ends, the objects of their chief attention, such as the idea of a visible organized Church,—articles or systems of faith,—the doctrine of the 'inner light,—the ascetic or devotional life,—or the excellence of reason, without supernatural illumination. These and other leading aims, not certainly discrediting, nor leaving unmentioned personal excellence, but taking precedence of it, have guided the efforts of other denominations, and have often in the manner in which they have been pressed, turned away attention from righteousness, or personal excellence, as the one all important and sufficient aim of the Christian.

Unitarianism in this country began upon this very principle. As Mr. Gannett says—and says with a truth which might be illustrated from cartloads of dusty pamphlets, 'the early ministers of this faith preached *righteousness*, when the clergy about them were preaching *doctrine*.' How true was this of the venerable Dr. Bancroft, in whose pulpit it was uttered. They have long borne the reproach of being *moral preachers*, insisting upon good works and a life of goodness. This is all there is of boasting in the Tract.

Now, says Mr. Gannett, let us adhere to this *central* principle, and be faithful to it: let it be the animating, the noble aim of all our endeavors. Let us find in it the excitement which we need. Let it furnish us with measures for influence, encouragement and success. We need not borrow or imitate any movements which have their birth in some other leading aim, for thus we could not borrow or imitate effectually. All the movements which will give life and success to us as a denomination will grow out of that central principle which we have always professed to recognize. Faithfulness to it is all we need; it will accomplish our work, and reward our labors with the Christian triumph. Such is the doctrine and there is no one in our denomination who will not receive benefit from practising upon it. We do hope that the life and excellence of the doctrine will not be lost sight of by any trifling about old schools and new schools, concerning which in the exercise of his good wisdom, Mr. Gannett has been silent.

We have yet one other reason for recurring to this Tract, it is that we may quote yet a third statement of it made in England, about the time Mr. Gannett and Mr. Putnam were presenting it here. The following extract is from a Sermon by Rev. J. D. Morell, delivered in Gosport, Eng. on the 'Catholic Church.'

> What is it that constitutes us members of the Catholic Church of Christ?
>
> The grand, the master error which has been wandering like a pestilence throughout the Christian world for centuries past, is, that of disregarding those characteristics of mind and heart which alone raise one man above another in the sight of Him who is omniscient; and of making conformity to certain visible rites, or the profession of certain creeds, to be the criterion of true Christianity.
>
> Purity of heart and life—sincerity of purpose; contrition and humiliation before the all pure and holy One; confiding faith in God, in his providence, in his promises, and in the Gospel of his Son; *these* are the leading features of the man that is born again to a higher and spiritual life. What matters it by what outward channel these are obtained; through what medium this holy influence is infused? The vessel is of little consequence to me so that I can really imbibe the refreshing and purifying draughts of the water of life. Now, the error I am pointing out is, that of elevating *the means* into a matter of supreme importance, and in that proportion losing sight of *the end*. It is asked of a man (and by a man of course I mean the spirit that acts within him), is he a member of the universal church of Christ? Yes, is, perchance, the immediate reply. And why so? *Not* because his life is holy—*not* because his purposes breathe the fervor of sincerity—*not* because his spirit is humbled before God—*not* because he loves the Savior—*not* because he is resigned to life, whatever scenes it may present, and calm in the prospect of death—no; these things, the true marks of our fellowship in the Gospel of Christ, are almost overlooked, and the ground of his membership with what is termed the Church Catholic is, that he occupies a position locally in some visible community, and that the earthly tabernacle of his immortal spirit has been subjected to some external rite. Why, the very intent for which a visible church was founded, and for which outward rites and sacraments were ordained, was—not that they should be regarded as anything worth *in themselves*, but should only be a help to the soul's progress towards heaven. And if, therefore, the end itself is really answered, if the features of Christ's character are really impressed, what boots it whether our instruction has come through the hands of Bishop, Presbyter, or Pastor?—whether, in our baptism, we were signed with the cross or immersed in the running stream? Yea, what matters it to us individually whether or not any of these means have been employed at all, if, through divine mercy, we have attained the end for promoting which they were all instituted? I do not say that it is not beneficial for us, and incumbent upon us, to use the outward means which we believe to have been instituted by Christ for the welfare of his spiritual church—I do not say but that one system of means, and one type of a visible church, may be *better* than another—but I do say, that the existence of holy and devoted men in all Christian communities proves, *that no one particular set of forms is necessary*; that all men in their turn, according to their measure of faithfulness and sincerity, receive the divine blessing; and that, should such means not be at hand, yet still we may live near to God, and still make perpetual progress to heaven without them. A holier baptism than that of water may bathe and purify the spirit. Our hearts may then hold a more still and sacred Eucharist within themselves than they can in the communion of the church on earth, when the Redeemer's promise is fulfilled; 'If any man hear my voice and open the door, I will come in to him, and sup with him and he with me;' and 'every one,' as Jeremy Taylor saith, 'may build a chapel within his own breast, and himself be the priest, and his heart be the sacrifice, and every foot of glebe he treads on be the altar.'
>
> Should any one, therefore, ask me what it is that constitutes us members of the Catholic Church of Christ, I answer, it is the possession of the mind and spirit of Christ; it is our conformity to his image. This is the *real* test of our Christianity.

For the Register and Observer.

CHURCH PROPERTY.

As the reply of your correspondent 'A.' on the subject of Church Property in the last Register, was in a tone of much candor and good feeling, and as it is one of professedly great importance, permit me to add a few words by way of rejoinder.

He agrees with me, that of 'two evils we should choose the *least*;' but he adds, 'it does not follow that after we have chosen the less, we are not to make it still *less* if we can.' Here the word *less* is adroitly substituted for the word *least*. If, of two or more evils we have chosen the *least*, how can it be made *less*? Or, to follow out the original illustration, if we have made choice of a Republican form of Government as a system having in it the least evils of any,—how can we choose another without adopting one having, not less, but more—for instance, pure despotism or pure democracy? If there be less of evil in a pure democracy, than in a Republic, then in choosing the republican form of government instead of a monarchy, we have not chosen the least evil. And so, in the adoption of our present pew system, which may be represented as the republican, we have not chosen the least, if there be one still less objectionable, namely, the *democratic*. But is that a system with less of evil in it, than the republican?

The difficulty as it seems to me of providing means for the erection of free Churches, has not been fairly or fully met by your correspondent. The principal difficulty, is not, as he supposes, 'that he who contributes will fare no better than he that contributes *less*,' but that, he will fare no better, and it may be, not so well as he who contributed nothing, though the latter were equally able in point of property, and equally needy in regard to the amount of room, and the value of the service. If the contribution was for a Church whose occupants were unable to build it for themselves, the difficulty would be removed. This experiment has been tried, and successfully tried. Those who have wealth, are willing to contribute of their means for the erection of free Churches for the use of those who have not the means. But where is the necessity or propriety of aiding those who have equal means, when it will be at the sacrifice of their own rights, and certainly of their own and their families' convenience; and of the enjoyment of their sweetest and most valuable privelege?

Again, your correspondent cannot seriously mean, what is obviously implied if not asserted in the sentence, that such a contributor 'would fare much better than he does under the present system, for instead of being cooped up in one pew as he frequently is now, he will have the liberty of occupying as many as he chooses, and in what part of the house he likes.' If the pews are to be constructed as now, he must be 'cooped up' as much in one of the free as in one of those of the present character; unless he supposes there is still to be empty pews and deserted aisles, and then nothing would be gained.

To obviate another important objection, that of separating families &c., your correspondent suggests the easy remedy of 'going early.' But who that has tried this system in regard to attendance upon popular lectures, would not consider such a remedy worse than the disease? No fact, we think, can be more certain than this, that if our present order-loving, constant attendants upon our Churches were to be subjected to this evil of separation, this uncertainty with regard to place, the possibility even of exclusion at times, that they would ere long, cease to love the place, the hour of worship, or the voice of their pastor. It would not be brought about at once, but such would be the final result, and that without much delay. Something indeed might be gained from an additional attendance of the poor, but those would have been driven away who alone could build your Churches, or support your pastors.

When the question was asked by us in relation to empty pews and deserted aisles, in our former communication, our thoughts certainly were confined to the Churches in this city. But if we were to go beyond this city; and take the Church referred to in a large and distant one, let me ask one or two questions. Is not that very Church at certain seasons of the year, large as it is, and when its gifted pastor is not abroad, largely, if not entirely filled? Or again, suppose it to be made a free Church, would it in that city, where the current of public sentiment is setting so strong against the doctrines of that Church, would it be filled as the one near it alluded to, whose preacher is so coarse and whose manners are so uncouth? Or again, if it were, would not its present occupants desert 'it altogether?' And would such a result advance, upon the whole, the substantial interests of religion?

The answer given to another of the questions we asked, cannot be deemed we think wholly satisfactory. The question was, where is the benevolence which can require us to contribute to the erection of a Church to be occupied by others as wealthy as the contributors themselves. The answer is, 'in human hearts touched with the wants and necessities of humanity.' But can there be any benevolence in supplying the 'wants and necessities' of those who are themselves rich in worldly goods? If he means, the wants and necessities of those who are destitute of means, then we answer, those may be, and are already provided for in a way open to less objection namely, the Ministry at Large, by which our less favored brethren are accommodated with places of worship and religious teachers more in accordance with their feelings and wants.

But the greatest difficulty and most fata objection after all in this matter has scarcely been presented or pressed, and that is, if we are to have free Churches, how is the ministry to be supported? Will there not be increasing difficulty and inequality at every stage of this change,—and finally will it not subvert the institution altogether?

And another difficulty equally great; if the few could be induced to provide, and continue the provision, would not the remainder cease to regard the provision itself as of much value? Is not this the case with regard to education where the fund is provided, and the people are not taxed? And would it not be so with the Church?

L.

REV. PETER WHITNEY.

We have placed on our first page an account of the funeral obsequies of this venerable and much esteemed clergyman, together with the respectful tribute which was paid to his memory by the citizens of the whole town in public meeting. Among the various forms of distinction, and the many claims to honor from their fellow men, which some eminent individuals attain, there is no distinction or honor more durable in its impression than that which belongs to a quiet and long proved goodness. By the possession of that virtue, a man's influence goes out from the bounds of his own circle of acquaintance and duty. This truth is beautifully illustrated in the passage of such Resolutions in an open town meeting, the place of all others where men are most apt to forget the more tender relations and sympathies of life. The town of Quincy is divided among flourishing Societies of Calvinists, Episcopalians, Methodists, Catholics and Universalists, beside, the ancient First Church of which Mr. Whitney had so long been the Pastor. Members of all these Societies united in these Resolutions of respect for his memory; even the motion of them was not made by a member of his own Society. The Catholic priest was among the clergymen who attended upon the funeral services in the Church.

The following is a copy of the Resolutions passed by the Members of the first Society.

> At a meeting of the First Congregational Society in Quincy, holden at the Town Hall this thirteenth day of March instant, the following preamble and resolutions were submitted for their consideration and adopted by a unanimous vote:
>
> Whereas it has pleased an Allwise Providence to remove suddenly by death the Rev. Peter Whitney, senior Pastor of this Society, on the third instant,
>
> Therefore,
>
> *Resolved*, That while this society mourns the sudden departure of their late venerated and esteemed Pastor, they will ever cherish with profound regard a grateful remembrance for the many eminent virtues and principles inculcated by him during his long and useful connexion with them, for more than forty-three years as their Pastor, and for his example as a Christian and a neighbor.
>
> *Resolved*, That the foregoing Resolution be entered upon the records of the Parish and that a copy of the same be transmitted by the Clerk to the family of the deceased.
>
> A true copy,
>
> Attest, IBRAHIM BARTLETT,
> Parish Clerk of the First
> Congregational Society
> in Quincy.

We subjoin a few particulars which will make the biographical sketch more complete. When the good man dies, all these incidents of his experience have a value to us.

He was ordained Feb. 5, 1800, over the first Church in Quincy, which, in the early days of New England, was a branch of the first Boston Church, at whose altar, John Hancock and two Presidents of our nation were successively baptized. Only two of the clergymen who officiated at his ordination, now survive,—Rev. Professor Ware, Senior D. D., and Rev. Dr. Fiske. Rev. Mr. Whitney, of Northboro', his father,—delivered the sermon on the occasion from this title, 'Christ's Ambassadors allowed neither to usurp the titles of 'Rabbi and Masters,' nor to submit to such usurpation; but bound to adhere to his instructions.' His text was from Matthew, xxii, 8, 9, 10,—'But be not ye called Rabbi; for one is your Master even Christ, and all ye are brethren. And call no man your father upon the earth; for one is your Father who is in heaven. Neither be ye called Masters, for one is your Master, even Christ.' Rev. Dr. Ware, then Minister at Hingham, offered the Introductory Prayer, Rev. Dr. Fiske, of West Cambridge, the ordaining Prayer, Rev. Mr. Cummings, of Billerica, gave the Charge; Rev. Dr. McKean, of Milton, the Right Hand of Fellowship, and Rev. Dr. Harris, of Dorchester, offered the Concluding Prayer. The sermon and services were printed.

He was married April 30, 1800, to Jane Lincoln, daughter of Nathan Lincoln, of Hingham, who was separated from him by death, Nov. 11, 1832, at the age of 57.

In 1825, he represented the Town of Quincy, at the General Court.

The following are among his printed Discourses: A sermon at the Consecration of Rural Lodge, Quincy. A sermon at the ordination of Rev. Perez Lincoln at Gloucester; a Sermon at the interment of Madam Abigail Adams, wife of John Adams; a Fast Day Sermon in 1812; a Sermon at the funeral of Hon. Judge Cranch and of his wife; a Sermon at the funeral of Hon. John Adams, and a New Year's Sermon in 1837.

Between twenty and thirty clergymen of different religious denominations, were present at the funeral, from Boston and the neighboring towns.

For the Register and Observer.

DR. EMMONS AND DR. CHANNING COMPARED.

A comparison, more or less extended, between these eminent men, recently deceased, has repeatedly appeared in the public journals. Some of them have been impartial and just; others illiberal and invidious. It is not our purpose to exalt the one at the expense of the other. To each let his own due merits be cheerfully accorded. We attempt not to *eulogize*, but to mark the *difference*; and this, not in respect to talent, uprightness and piety, but *their course*; their practical philosophy; their religion as displayed in public life.

Dr. Emmons frequently expressed the sentiment that a minister's first principles determined the character and soundness of his theology. There is, doubtless, some truth in this doctrine. There have been, however, very excellent and useful men whose first principles, in speculation, were widely apart. Dr. E. and Dr. C. may be taken as examples. And what were the first principles of these men? And first, what was Dr. E's. fundamental?

We should say, it was the doctrine *of the total depravity of human nature*. Man's utter helplessness and ruin as a subject of God's moral government. From this doctrine, in connection with that of the infinity of moral evil, he very logically deduced all the dogmas of Trinitarian Calvinism. Men have no available power to make themselves righteous nor to cancel their debt of condemnation. Their case is desperate; irremediable except from an Almighty arm. No means, no influences, short of the supernatural, can possibly effect a recovery, or even an amelioration. Though they should enjoy the best privileges of education, though the power of all truth and the most perfect examples of goodness, should act constantly and advantageously upon them, all would be ineffectual. For *means* cannot change *nature*. They cannot convert lead into gold nor gravel into bread. Education, precept, and virtuous example may make a man intelligent, industrious, civil, polite, orderly, trusty and faithful, but they cannot make him *good*. It is above his reach to possess one particle of true goodness until his nature is changed. If he had angels for his instructors and guides, they could make nothing of him. For if the best possible means could convert a single soul, that solitary fact would disprove the doctrine of man's constitutional depravity. It would evince that means might be effectual, and consequently that the fault was not in man's nature, but in his training and habits. God never works supernaturally except in cases where natural means are unavailable. Regeneration is the work of God in the sense of supernatural agency. Means, as means, are always and absolutely fruitless.

These were Dr. E.'s first principles, clearly avowed and ingeniously defended. And yet he judged it a matter of the highest importance that means, and the right means, to promote man's spiritual welfare, should be used. He strongly urged the importance of this thing. But he acted inconsistently with his first principles. For if means are ineffectual, they, of course, must be useless. It would certainly be useless to employ the most careful means to convert gravel into bread-stuff. It cannot be done. And Dr. E. believed that the human heart was as incapable of becoming holy, under any created influences, as gravel is of being made bread. I know that he often said, that man possessed natural power to do good and to become holy; but he, nevertheless, acknowledged that this natural power was absolutely unavailable and rendered man no better off than he would have been without it. All that Dr. Emmons ever conceded to human abilities and to the importance of suitable means, were inconsistent with his first principles. For according to these, no means whatever can be either *suitable* or *important*. There are no suitable means for changing lead into gold, or gravel stones into loaves of bread. The very notion of means to accomplish impossibilities is an inconsistency. One process of means is as good as another. None being available, none are of any account or importance.—So much for the first principles of Dr. Emmons. We inquire now for those of Dr. Channing.

The latter, as much as the former, had a single fundamental. It was the doctrine of *Repentance*. The same as that of our Lord Jesus Christ, John the Baptist, and the Apostles. They all preached *repentance*, as their *fundamental*. It implied that men were actually *able* to repent: That the human soul was a structure with endowments rendering it capable of unlearning sin and learning righteousness. Dr. C. proceeded on this foundation. He regarded man as susceptible of all inward holiness and of all practical virtue. He believed that holiness in man was not, technically, a creation, as Dr. E. did, but an education; a developement of man's moral nature: The right action of a rational soul. He believed that the connection of means and ends was as constitutional in the moral world as in the physical: That the right influences always tended to produce their proper effects in both worlds; as regularly and as efficiently in the one as in the other. By this consideration he was directed and encouraged. He labored to convict men of their sins because he believed them capable of conviction and compunction; of self-condemnation. He sought to resolve them to amendment and holiness because he believed them capable of hating the evil and loving the good; of abandoning the wrong and cleaving to the right. He made constant appeals to reason and conscience because he believed them to be actual powers, given by God and competent to all the purposes designed by the Creator and demanded by the welfare of His accountable creatures. It is hence apparent that Dr. C.'s course was consistent and entire. He believed in the importance of means, and abundantly employed them, because he viewed them as necessary and effective: The doctrines, precepts and counsels of the Bible as being adapted to remove error and sin; to implant a right faith and holy principles. He believed that the tendency of truth was to make good impressions: And that these impressions would not be made without it: That God never made a barren, uncultivated field to give the yield of a bountiful harvest: That causes and effects are as fitted and constitutional in the kingdom of grace as in the kingdom of nature: That God is *all in all* in the one in a similar sense, as in the other. When, therefore, he preached truth and righteousness, he believed himself to be employing constitutional and effective means of doing good to the souls of men. He understood the Bible as assuming and, also, as teaching this doctrine: That the wisdom of God was manifested in it by the inculcation of those doctrines which are 'quick and powerful;' 'the power of God unto salvation.' But what, either of wisdom or of power, can there be in the use of means which, it is impossible, should be effectual except by the intervention of a miracle? Of what importance, in the use of such means, are diligence, fidelity, indefatigable zeal and perseverance. The very utmost of such means can really produce no more than the scantiest measure. The end is as far from the former as from the latter. There can be no such thing as tendency and approximation to an impossibility. There is no such thing as either going toward it, or of going from it. The distance is always infinite and cannot, of course, be either increased or diminished. On the ground of strict Calvinism, the slothful and unfaithful servant is as likely to do good as the diligent and faithful. When, therefore, Calvinistic believers inculcate, as they often earnestly do, the high and solemn importance of diligence and fidelity, they are obviously and justly chargeable with inconsistency. They give to the use of means, a character which their doctrine denies them to possess. Dr. C. avoided this inconsistency. He believed that human nature was susceptible of amendment and indefinite progress under the influence of constitutional means: That the more the means were employed, the greater would be the happy result: That the moral world is capable of putting forth these influences, and of receiving their appropriate results, to a boundless extent. Hence appears his consistency and the strong ground of encouragement. And hence, also, appears the awful danger and guilt of sloth, stupor and unfaithfulness. The sinner will not repent until his conscience acts under the influence of truth. And this must be brought to bear upon his heart. It was the work of Dr. C.'s life to shoot forth the arrows of truth, dipped in the blood, and barbed with the love, of Jesus Christ. And was not his course Scriptural, benevolent and wise? Whom can we name that has better imitated the example of Him who was born and came into the world that He might bear witness unto the truth? S. P.

Extract from a letter written by Robert Walsh, Esq., of Philadelphia, in Paris, Dec. 28, 1842, published in the Nat. Intelligencer of Feb. 21, 1843.

'A singular detection has occupied the attention and pens of all the political and literary scribes. The celebrated professor of philosophy, Jouffroy, whose demise I have heretofore mentioned, left for publication a tract, in which he acknowledged, that from having been an enthusiastic Christian, he became an infidel under the influence of the lessons of Cousin, his master, and the chief of the French school. The successor of Jouffroy in the chair of philosophy, Damiron, when the widow charged with the accomplishment of her husband's directions, submitted the manuscript to Cousin, who the more vehemently urged the total suppression of it, as the passages relating to himself sorely affect his pride and pretensions. Cousin menaced the widow with the loss of her pension, unless she consented to the desired suppression; she refused. Damiron could not comply absolutely with the earnest wish of the philosophical heresiarch; but he resorted to the expedient of garbling and even falsifying the text of the manuscript, which might prejudice, besides Cousin, the cause of the University and philosophy in their resistance to the hostilities of the Catholic clergy. I have no doubt of a collusion for the whole process between Damiron and Cousin, and this has become the common impression. The original passages have been divulged; the clergy exult; the tenor of Jouffroy's confession, and the consciousness of their truth and import betrayed by the trick, communicate sanction and momentum to their charges of Deism, or something worse.'

RECENT PUBLICATIONS.

The Will and the Affections. A Sermon prepared for the Ordination of Mr. Richard Pike, over the Third religious Society in Dorchester, Mass., February 8th, 1843, by Andrew P. Peabody, Pastor of the South Church, Portsmouth, N. H. Published by request of the Society. Boston: Dutton and Wentworth, 1843.

We are glad Mr. Peabody consented to publish the sermon which by an unforeseen detention he was not permitted to deliver. It is an able discussion of a most important topic. The text is from Philippians iv. 13. 'I can do all things through Christ, which strengtheneth me.' We have already given an extract on our first page, but an analysis of the sermon with some further extracts will be interesting and instructive to those of our readers, who may not have an opportunity to see the whole pamphlet. Mr. Peabody begins with the position that 'our views of the extent of human ability lie at the basis of our theology'—if we think too meanly of man's nature and native ability we lumber our theology with excessive and superfluous doctrines,—if we over-estimate man's nature and ability, our theology becomes defective and meagre. Two opposite views, equally erroneous, have divided the Christian world. On the one hand man's utter moral inability, on the other, the unlimited freedom of the human will has been maintained and defended—the motto of the one party has been, 'I can do nothing'—that of the other, 'I can do all things'—neither is the doctrine of consciousness or experience,—neither is the doctrine of the Scriptures, or of the Primitive Church. The confession of genuine Christian experience, the testimony of the purest and best of all times, the voice of martyrs, confessors and apostles is, 'I can of mine own self do nothing, but I can do all things through Christ which strengtheneth me.' Mr. Peabody then proceeds to illustrate the bearing of these several views of human nature upon Christian theology. He shows how a belief in man's utter moral inability leads to the adoption of arbitrary schemes of redemption, securing salvation, as in the dark ages and in the Roman Church, by ceremonious and outward ordinances, which were supposed, not to owe their efficacy to the Christian faith or purpose of him who used them, but to possess an intrinsic, talismanic virtue; or finding expression, as in more enlightened ages and in the Reformed Church, in the doctrines of predestination, sovereign, constraining grace and arbitrary election. He then sets forth the evil of the opposite doctrine, the entire freedom of the human will, the unlimited power of choice in every instance, and contends that the representations of Christianity, to which this leads, as addressed solely to the reason, as exhibiting the tendencies of different actions and courses of conduct, and the certainty of a righteous retribution and then leaving man to make free choice for himself, are low and partial, assigning no place or office to the paternal character of God, the beauty of holiness in the Savior's life, to the cross or intercession of Jesus. He contends that these low and partial views of the office of Christianity tend to diminish our peculiar and distinctive reverence for it; we easily learn to look upon it as a mere republication of the religion of nature, not above the scope of human genius, and therefore not needing the marvellous apparatus of miracle and prophecy to establish and authenticate it—and shows how the much to be deplored rationalistic tendency of theology manifested among some of our clergy and churches has its origin in this false philosophy of the human will. He then contends that there is a deeper moral disease in human nature than ignorance and indifference; an infirmity of the will which more than ought else needs the aid of religion and the strength of Christ, and which it is Christ's peculiar mission to heal. This infirmity of the will he contends is recognized in Scripture and confirmed by human experience—still he maintains that man is a free agent, but the seat of his moral freedom lies far behind those separate volitions that make up his daily life. It is our love that it is free,—

the affections govern the will, and control the life. In his unregenerate state man's will is lame, because his love is cold. Hence the peculiar power and adaptation of the Gospel. The object of the whole Gospel economy is to fasten the affections, the gratitude and confidence of the human heart upon God and Jesus, and through these omnipotent principles of action, to strengthen man's will for every effort and sacrifice that personal or social duty may demand. Those portions of the Gospel, therefore, which set forth in the strongest relief the love of God and of Jesus, are its most prominent and essential features—they give it its motive power, they supply what man most of all needs—something to bind his affections to the infinite and the heavenly. Mr. Peabody adapts his subject to the occasion, by the following closing remarks.

'If the train of thought, in which I have now led you, be just, it makes the awakening and the cultivation of the religious affections the first and chief aim to be had in view, in the preaching of the Gospel. Brethren in the ministry, would you furnish and strengthen the souls committed to your charge for lives of duty and of piety? Bring them then into that intimate, familiar communion with God and Jesus, in which love may have its birth. Do you see them living as those, who have no love for God? Fix then their thoughts upon the multiplied tokens of his mercy. Trace out for them his smile in nature and in the daily path of their pilgrimage. Above all, show them, as having yourselves beheld it with adoring admiration, 'the glory of God in the face of Jesus.' Do you see them indifferent to the emblems, and seemingly strangers to the power of their Savior's love? Bring home then the scenes of his life to their distinct view. Take them with you to the gates of Nain, to the young maiden's death-chamber, to the sepulchre of Lazarus. Let them often go with you to the lone mountain of the Redeemer's midnight supplication, to the garden of his agony. Paint for them with intense, earnest enthusiasm the benignant, godlike features of his spirit. Bow with them at the foot of the cross. There teach them to love. There strive to convert their languor into zeal, their coldness into a glowing fervor of soul. And then direct their vision to that unslumbering eye of interceding love, which looks on them from the heavens; and open their inward ear to the accents of that prayer, which flows for them at the right hand of the Majesty on high. Thus will you send your hearers home to meditate and pray. Thus, through your ministry, may they be inspired by a love, which shall subdue their wills, sanctify their lives, and save their souls.

I have thus set forth what seems to me the great moral infirmity to be healed by the preaching of the Gospel, and the mode in which we, who preach the word, are to heal this infirmity. Our great work is to set forth the love of God in Christ Jesus. This is our peculiar province as Christian ministers, and must ever be kept in view as the one aim, to which all others are to be made subservient. In this work we stand alone. In preaching law and its sanctions, we occupy no higher ground than the Rabbies of the ancient church. In performing the rites and administering the ordinances of the sanctuary, we stand upon the same platform with priests of every age and of every religion. What is peculiarly entrusted to us is 'the ministry of reconciliation,—God in Christ reconciling the world unto himself.' We then, as 'ambassadors for Christ, as though God did beseech men by us,' are to pray them 'in Christ's stead,' by his love, and by God's love in him, to be 'reconciled to God.' Thus, preaching in love the mediation, the cross, the intercession of Jesus, we may, by the divine blessing, realize for not a few of the souls, for whom he died, the apostle's prayer for his Thessalonian converts, which we would breathe anew for the shepherd and the flock, united by the solemnities of this day. 'The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.'

The pamphlet contains also the Charge prepared by Rev. Mr. Whitman of Portland, the Right Hand of Fellowship by Rev. Mr. Angier of Milton, and the Address to the Society by Rev. Francis Cunningham, late Pastor of the Church, all which are appropriate and interesting performances.

Mr Colman's Address at the Exhibition and Fair of the Monroe County Agricultural Society, at Rochester, N. Y., October, 1842.

All who read with attention Mr Colman's various agricultural addresses and reports, will acknowledge their excellence and value—they are instructive and suggestive—a healthful moral tone pervades them. They are comprehensive, take a wide view of his subject, and forcibly present, illustrate and impress its moral aspects and influences. While they tend to make better farmers, they tend also to make better men, better citizens, better christians. The address before us is full of interest and instruction, not only to the agriculturalist, but to every one who sympathizes in the duties, employments and improvement of his fellowmen. The address closes with the following passage:

In addressing such an audience as this, however, I need not add that in this as in every other profession and department of life, there is an honor and a dignity far higher than any which springs from mere intellectual improvement, let that have reached the brightest wreaths with which philosophy was ever yet crowned. Without this all other gems become dim. I cannot but be understood to mean, that of moral virtue and piety. It has not come in my way to speak of this, but virtue is the offspring of truth; and piety is only another name for wisdom. Without these no business nor condition of life can have any true honor. To these the agricultural pursuit is not unfriendly; may I not rather say, to these no pursuit nor profession in life can be more congenial. The labors of agriculture tend to allay rather than to stimulate the passions. The seclusion and calmness of rural life are favorable to habits of reflection and self-possession; and if not without their perils to virtue, for what condition in human life is exempt from them, present as few as fall to the lot of humanity. To the cultivation of the religious affections, an elevated and habitual piety, what condition is more favorable than that in which man seems brought into immediate contact in all his labors with that infinite energy which 'worketh all in all;' and where the blessings which he enjoys seem dispensed to him, not through any secondary instrumentality, but as it were directly from the divine hand? What heart shall be touched with love if not his, who sees every where the wonderful, abundant, daily and ceaseless provision for the various wants of that infinite and varied family, which no mind can number, ever springing up in a ceaseless flood of being? What heart should be touched with reverence if not his, who is admonished daily and hourly to commune with reverence if not his, who is admonished daily and hourly to commune with God, in the changing seasons and the alternations of day and night, seed time and harvest; and who, as the priest of nature, is called upon to make the earth, carpeted with flowers, the altar of sacrifice to the great author of all the bounty and beauty of the creation, in his open temple, vocal with anthems of praise from every thing that lives, and lit up by his own quenchless fires?

Of all the conditions of men, and I have mingled with every variety, I believe in truth that none is so independent as that of an industrious, frugal and sober farmer; none affords more the means of contentment and substantial enjoyment; none where the education has not been neglected presents better opportunities for moral and intellectual improvement; none calls more loudly for religious gratitude; none is suited to give a more lively and deeper impression of the goodness of God. Some years since in the most rugged parts of New Hampshire, among its craggy cliffs and rude and bold mountains, I was travelling on horseback and came suddenly upon a plain and moss-covered cottage in the very bosom of a valley, where the brave settler had planted himself on a few acres of land, which alone seemed capable of cultivation. Every thing about the residence bespoke industry and care. Being fatigued I stopped to ask refreshments for my horse. A hale young girl of about fifteen, bareheaded and barefooted, but perfectly modest and courteous, with all the ruddiness of Hebe, and all the nimbleness and vigor of Diana, went immediately for an armful of hay and a measure of oats for my horse; and then kindly spread a table, with a cloth as white as the snow-drift, and a bowl of pure milk and brown bread for his rider. I never enjoyed a meal more. I offered the family pay for their hospitality but they steadily refused, saying that I was welcome. I was not willing thus to tax their kindness and therefore took out a piece of money to give to one of the children that stood near me. 'No,' said the parents, 'he must not take it; we have no use for money here.' 'Heaven be praised,' said I, 'that I have found a people without avarice. I will not corrupt you; and giving them a hearty thank-offering, wishing them God's blessing and took my leave. Now here were these humble people, with a home, which, if it were burnt down to-day, their neighbors would rebuild for them to-morrow, with clothing made from their own flocks by their own hands, with bread enough, and beef, butter, cheese, milk, poultry, eggs, &c. in abundance, a good school for six months in the year, where their children probably learnt more, because they knew the value of time, than those who were driven to school every day in the week and every week in the year, with a plain religious meeting on Sunday, where without ostentation or parade they met their neighbors to gather the gossip of the neighborhood, to exchange friendly salutations, to hear words of good moral counsel and to worship God, in the most simple but not the less acceptable form, and above all here were hearts at peace with the world and with each other, full of hospitality to the passing stranger, uncankered by avarice and undisturbed by ambition. Where upon earth, in a humble condition or in any condition, shall we look for a more beautiful example of true independence, for a brighter picture of the true philosophy of life?

We made some remarks in our last paper disapproving of the course pursued by the House of Representatives in relation to the destruction of the Convent on Mount Benedict. We were well aware that there was a strong minority, some of whom eloquently and forcibly urged different measures. We were happy to find in the Atlas of the 17th, the following report of Mr Greele's remarks upon the subject:

CONVENT DEBATE.

In the House of Representatives, on Monday last, on the subject of appointing a Committee on the indemnification to the owners of the Convent:

Mr. Greele said—I think, from the remarks which I have heard on this floor during this discussion, that we are in danger of forming too narrow and low an estimate of our duties as legislators. One would suppose, from what has been said, that our obligations to our constituents required us to attend only to the material and pecuniary interest of the Commonwealth; to see how much money we could get into the treasury, and how little we would let go out of it; to incorporate now and then a bank, a railroad, or a bridge company; and to authenticate by legislative enactments the right and title of alewives to swim up certain rivers, for the purpose of depositing their spawn in certain localities. All this is very well. These things ought ye to have done; but, sir, there are other things, which should not be left undone. The character of good old Massachusetts is in some sense committed to our keeping, and it becomes us to guard its reputation as we would the apple of our eye. A foul stain has rested on our once fair reputation for many a year. Can we not do something to remove it?

Could I pourtray to you the horrors of the conflagration of the convent, as they have been described to me by a neice of mine, who was then a pupil of the institution, I am sure you would not hesitate to pass the order, and to appoint the contemplated committee of inquiry, as the least thing we could and ought to do.

This peaceful and retired seminary, kept by religious nuns, was invaded in the night time by these fiends in the form of men. The defenceless children, and other inmates of the establishment, were routed from their beds, driven from their adopted home, and, lighted by the glare of the burning edifice, were compelled to seek shelter in the neighboring farm houses. The chapel, consecrated to religious worship, was then entered; the books of the library were piled together; the pile was surmounted by the cross; and then books, cross, sacred utensils, chapel, and all, were committed to the flames. That cross, which is the emblem of faith of Christendom, of your faith and mine, as well as of the faith of the Catholic church, was trodden under foot. It would seem as if it were not enough for these miscreants to outrage the rights of humanity, but they must needs insult their God.

The effect of this diabolical act, on our reputation abroad, has not been overstated by my friend and colleague, who addressed you on Saturday. The baleful light of this conflagration shot across the Atlantic with lightning speed, and outstripped the traveller on his way to Europe. Those, who were then visiting foreign climes, and were introduced to foreign courts, will tell you, how they hung their heads for very shame, when ministers of State adduced this conflagration, not only as evidence of religious intolerance, but as a proof that a Republican Government had not sufficient strength to protect its subjects, and to maintain the majesty and the supremacy of law.

Your Courts of law have been appealed to; but the unfortunate disagreement among jurors has prevented the redress of wrongs in the tribunals of justice. In some of the States of the Union the Legislature, or a branch of it, is a court of errors. I am aware, that we have no constitutional and remedial powers as such a court. But, sir, we may constitutionally and legally constitute ourselves a court of inquiry, and thus become a moral court of errors, for the righting of these wrongs.

The conduct of the Catholics, under this aggravated injury, pleads loudly in their behalf. The remarks of the nun, as narrated in the simple eloquence of my friend and colleague, 'We must forgive these people, for they know not what they are about,' prove that she had imbibed the spirit of her Master, who prayed for his murderers, 'Father, forgive them, for they know not what they do.' In accordance with the same spirit, the Bishop took this for his text, the Sunday after this outrage, 'If a man strike thee on one cheek, turn to him the other also,' and preached a most impressive sermon on the Christian duty of forgiveness and love. The effect of this preaching was, that those Irish laborers who were then working on your railroads and other public works, and who had flocked in great numbers into this city, with hearts burning for retaliation, laid aside their resentments, and submitted without a murmur to their spiritual father and guide.

Notwithstanding the christian behavior of the Catholics, I ask not so much in the name of Papists as of Protestants, that something may be done; and here let me say, that it is more for our interest than theirs, that this injury should be repaired. I believe it would not be presumptuous to say, that the smouldering, smoking ruins of yonder Convent, and its blackened walls, have made more Catholics than a Fenelon, or a Cheverus could have made, in a life full of missionary labor and love. Dont let these blackened walls remain any longer, as monuments of Catholic forgiveness, and of Protestant intolerance and hate.

SABBATH NOTICE.

The subscriber would respectfully request all those congregations, which he has had the privilege to address on the subjects of the Sabbath, and which have not already done it, to appoint, each, a Committee, to take into consideration this important subject, and act with regard to it, as the case may seem to require.

And all members of such Committees as have been, or may be, appointed, and other gentlemen friendly to this object, are requested to meet at the Old South Chapel, in Spring-Lane, on Monday the 27th inst. at 7 o'clock, P. M. to consult upon the best ways and means of promoting universally the due observance of the Sabbath Day.

JUSTIN EDWARDS.

Boston, March 15, 1843.

SUNDAY EVENING LECTURES.

The Tenth Lecture of the Course will be delivered next Sunday evening, at the Rev. Mr. Gray's Church; services to commence at 6 1-2 o'clock.

SUNDAY SCHOOL SOCIETY.

The Treasurer of the Sunday School Society, acknowledges the receipt of Ten Dollars contributed by the Teachers of the Sunday School in Bridgewater, to constitute their Pastor, Rev. T. P. Doggett, a Life Member of the Society, received by the hands of Mr. Tillinghast, the Principal of the Normal School in that town.

GENERAL INTELLIGENCE.

Professer Jackson has presented to the National Institute at Washington an ingot of pure *tin*, from a lot of ore discovered by him in Jackson, N. H. The compact tin ore of this mine yields 73 per cent. of pure tin.—*N. Y. Cou. & Enq.*

Naval. Loss of United States ship Concord.—Whale ship Barclay at New-Bedford, from Indian Ocean, reports that United States corvette John Adams sailed from Cape Town, Cape of Good Hope, January 3, for Rio Janerio. She had on board the officers and Crew of United States sloop of war Concord, which latter had been lost off the East coast of Africa.

The Late Awful Gales.—The sacrifice of life and property at sea during the last six weeks has been, we regret to say, without parallel in the history of our mercantile affairs.—On reference to Lloyd's books and other authentic documents, it appears that the total number of vessels lost during the dreadful hurricane on the night of the 13th of last month was about 180, and that the number of persons who purished with them amounted to not less than 453. On the coast of England 154 vessels were wrecked, and 190 lives lost; on the coast of Ireland, five vessels were lost, with 104 lives; on the coast of Scotland, 17 vessels were wrecked, and 39 lives lost; and on the coast of France, four vessels, and 100 lives lost. The value of the vessels and cargoes has been roughly estimated at £585,000, viz—the vessels at £405,000, and the cargoes at £180,000. On the three following days after the 13th numerous other wrecks occurred, to the extent of nearly 60, the losses of which are upward of £240,000; this, with the others, making a total of £825,000. To this is to be added the great loss of vessels that occurred in the course of the storm of Friday and Saturday last.—*English paper.*

Decision in Relation to Church Property.—On Monday, the 20th ultimo, Judge Martin delivered the opinion of the Supreme Court of Louisiana in the case of *Martin vs. The Wardens of the Church of Saint Francis*, in Pointe Coupee.

The plaintiff was the curate of the parish, having been appointed by the bishop of the diocese. The wardens became dissatisfied with their pastor, and gave him notice to quit, and that they would not pay him after a certain time. He refused to leave, and the bishop declined withdrawing him until his demands were paid. The court decided that the wardens were, under the charter, the legal owners of the church property, and its temporal administrators, free from any control from the clergy. That the wardens were responsible to the congregation only, and neither the pope nor his bishops have any legal authority in Louisiana, either to manage the property dedicated to ecclesiastical purposes, or to impose priests upon the congregation contrary to their consent. The power of the clergy is spiritual alone, and can only operate upon the moral sense and consciences of the people. The law considers them as citizens only, affording them its protection as such, and the canon law is not to be considered in the enforcement of contracts.—*Bee.*

Colored Secret Societies.—The Grand Jury of Baltimore have presented colored Masonic Lodges as dangerous, and in the Legislature the Senate has reported a very severe bill against all secret societies. The bill makes it unlawful for any colored person to become, or continue to be a member of any secret society or association whatever, in or without the limits of the State, on penalty, if the person is a free colored man, of being sold out of the State for life; or punished with thirty-nine lashes on the bare back. A white man who owns a house in which any association of the sort shall assemble, is liable to a fine of five hundred dollars, or imprisonment in the Penitentiary not exceeding ten years, a free colored man for the same forfeits his freedom, and is liable to be sold out of the State for life.

Punishment for Seduction.—A bill called 'An act to punish seduction, and to afford a more adequate remedy for the inqury,' has been read in the Legislature of Pennsylvania. The bill declares that the seduction of any female is an indictable offence, and in addition to the remedies now given by law, any person convicted of this offence in any Court of Quarter Sessions, shall be sentenced to pay a fine not less than $500, nor more than $10,000, at the discretion of the Court; and further, to undergo solitary confinement, at hard labor, in the Penitentiary, not loss than one year, nor more than ten; and that the action for seduction may be sued by any mother or other relative of the female seduced.

The laws at present do not punish seduction, but merely give the father of the victim a claim to damages for certain reasons affecting his pocket, and the only remedy the victim has, is in damages for breach of promise of marriage—a remedy which amounts to nothing at all when the seducer is without property.

Let such a Law be enacted and faithfully executed in all our states, and it will go far towards a remedy of some of the most generous wrongs and sufferings which the unprincipled and injurious are now permitted to inflict on society.

The American Laborer, is the title of a work which has been issued by Horace Greeley, in twelve monthly numbers. Its design is to present the whole subject of protection in its true light, and to fortify its friends with argument, and to convince its enemies by fact. It contains an immense amount of statistical information of great value. In the last number is the substance of a very able and original argument in favor of protection, delivered at the Tabernacle, by Mr. Greeley. The work can be had at the Tribune office, and we will with pleasure forward any orders for it which may be left with us.—*Rhode Island American.*

BY HIS EXCELLENCY

MARCUS MORTON,

GOVERNOR OF THE COMMONWEALTH OF MASSACHUSETTS

A PROCLAMATION

For a Day of Public Fasting, Humiliation and Prayer.

It was ever the cherished usage of our forefathers, at stated times, to come together as a people, and acknowledge, reverently, their dependence on the providence of Almighty God. Nations fulfil His decrees, and should adore that wisdom which, from evil, educes good, and diffuses infinite and unmerited mercies.

I do, therefore, by and with the advice and consent of the Council, appoint THURSDAY, THE SIXTH DAY OF APRIL NEXT, to be observed as a DAY OF HUMILLIATION, FASTING AND PRAYER.

And I do invite the good people of this Commonwealth, on that day, abstaining from unnecessary labor, publicly, and humbly to confess our own unworthiness, to implore the Divine forgiveness of our manifold transgressions, and to join in supplication to our Heavenly Father, that His blessing may rest on the labors of the husbandman, in the approaching seed time; that He, who layeth the beams of His chambers in the waters, and walketh upon the wings of the wind, may shelter, with his protection, all those whose toils are upon the deep; that He would prosper the various branches of our industry; that He, without whose favor all human efforts are vain, would build up the cause of temperance, in the midst of plenty; that our Schools may be efficient instruments for the universal culture of the people; that the University and Colleges may be ever-flowing fountains of truth and piety: that civil freedom may be diffused throughout the earth, and the bonds of the oppressed, every where, be rent asunder; that the light of the Christian Revelation may pierce the darkness of the heathen world; and that this whole people, deeply grateful for its privileges, may be quickened by the power of His Spirit, and, through the influence of the Gospel of our Divine Redeemer, become a living temple consecrated to His service. Given at the Council Chamber, in Boston, this tenth day of March, in the year of our Lord one thousand eight hundred and forty-three, and of the Independence of the United States the sixty-seventh.

MARCUS MORTON.

By His Excellency the Governor, with the advice and consent of the Council.

JOHN A. BOLLES, Secretary of State.

God save the Commonwealth of Massachusetts.

China.—Her Majesty's ship Herald, Captain Nias, C. B., has during the week arrived at Hong Kong from Chusan, which she left on the 1st of this month. She will immediately proceed to England with 1,500,000 dollars part of the first installment of 6,000,000 dollars paid by the Chinese. We are glad to learn that the accounts she brings of the apparently friendly feelings of the Chinese toward the English are so satisfactory. Before leaving Nankin the imperial commissioners gave a grand entertainment to a great many of the officers of the navy and army, during which professions of the most friendly feelings on both sides were not wanting; and we learn that whenever English officers went on shore, the people behaved very peaceably.

Shanghae has been visited by several of them, and all speak in the highest terms of the beauty of its situation and of the advantages it is likely to offer as a place of trade. The Chinese people there themselves seem to anticipate the future intercourse with foreigners, and the profits they are likely therefore to derive, with considerable satisfaction, and behaved, mandarins, as well as common people, with great politeness toward their visitors. At Chusan all sorts of provisions were plentiful and cheap, European as well as Chinese, and the sickness which the force had brought with it from the Yang-tse-Kiang was diminishing.—*Bombay Times.*

A Just Verdict.—We are glad to see that the African Presbyterian Church of Philadelphia, have recovered a verdict of $5,650 damages, for the destruction of their church by fire, during the riots of last August. The Judge (Kennedy of the Supreme Court) in his charge, took the broad ground that it was immaterial whether the building was fired purposely by the mob, or took fire in consequence of the burning of Smith's Hall, which it was clearly proved was purposely destroyed. In either case the plaintiffs were entitled to compensation from the county; and a few more such verdicts will impress upon the citizens of all our cities the necessity of uniting to suppress everything like rioting and mob-law.

From Europe.—The Steamship Columbia arrived at this port on Monday morning, in 16 days from Liverpool, which place she left on the 4th inst. The news is three weeks later than that brought by the Great Western. It is not however of much importance. The discussions in Parliament have but little interest.

France.—The French papers are chiefly occupied with speculations on the probability of the defeat or retreat of Guizot, in consequence of the defection of some of his supporters. The budget proposes a reduction of the army to 344,000 men, and 84,288 horses.

On the 5th of May, the anniversary of the death of the Emperor Napoleon, Louis Phillippe will lay the first stone of the tomb destined to receive his mortal remains, at the Hospital of Invalids, the Chelsea hospital of France.

Denmark.—The following is from the *Hanau Gazette:*—It is rumored that the Prince Royal of Denmark will adopt the Hereditary Prince of Oldenburg. The last will thus unite under his sceptre all the states of Denmark. The line of Augustenberg will be identified by the Grand Duchy of Oldenburg, and the Prince of Hessee will receive two millions of crowns. Others say that the Prince Royal of Denmark will waive his succession in favor of the Duke of Oldenburg.

Syria.—Intelligence has been received from Beyrout to the 1st February. The Emir Ahmed Resian, the Druse Saimacan, had been liberated from prison, and reinstated by Assad Pasha in his functions. He had fixed his residence at Shouafat, and the Catholic Emir Haider at Solima. Izzet, the Pasha of Jerusalem, had sent a message to Mr. Nicolayson, chaplain to the recently appointed bishop, desiring the works of the protestant church at Jerusalem to be suspended, as there was no authority to erect such a building. Bishop Alexander proceeded to Beyrout, and laid the case before the British and Prussian consuls; and they referred the matter to the ambassadors of their nations at Constantinople. Assad Pasha, at Beyrout, denied all knowledge of the matter.

Turkey and Persia.—Constantinople, Feb. 7. Intelligence of the storming and capture of Kerbelah, by the Turkish forces, mostly composed of regular troops, reached this place yesterday. This unfortunate event, so eminently calculated to produce a war of religion between Persia and the Porte, took place upon the 13th ultimo, after twenty days resistance on the part of the inhabitants and pilgrims, aided by a few irregular troops.

A letter from Brest states that the fine steamfrigates which are intended for the transatlantic navigation between France and the United States, are ready for sea, and will commence service in the spring.

The Railways in France.—The anniversary of the birth of his Majesty the King of the French, on Monday, the 1st of May next, will be celebrated by the opening of two of the projected railways in France—that from Paris to Rouen, a distance of 85 miles, on the north; and the one from Paris to Orleans, 73 miles, on the south.

MARRIAGES.

In this city, on Monday evening, by Rev Mr. Gray, Mr. Joshua Jacobs, to Miss Ruth Ann Davis.

In this city, at the Bulfinch street Church, by Rev Mr Gray, Mr. William W. Kendrick, of Boston, to Miss Catharine A. Barker, of Scituate.

In Philadelphia, 16th inst, Harrison G. Otis, of New York, to Mary A. daughter of Isaac Otis, Esq. of P.

DEATHS.

In this city, 11th inst., Mrs Sarah, wife of Mr Josiah McIntyre, 20.

In Chelsea, March 8, Mrs Hannah, wife of Carpenter Staniels, Esq. 37.

In Exeter, N. H. on Tuesday morning, Hon. Tristram Shaw, late Member of Congress from that State, 57.

In Millville, 20th ult. Mr. David W. Holman, 30, son of Rev David Holman, of Douglas.

In Roxbury, 19th inst. Ellen M. wife of John S. Williams, of this city, and daughter of Stedman Williams, Esq, of R, 31.

In Milton, March 18th, Mrs Helen Maria, wife of Mr. James L. Kennedy, aged 25.

In Groton, Ms. 17th inst, Rev George W Wells, 38.

In St Augustine, 1st inst, Mr. C. M. T. Hayward, 20 recently of Mendon, Mass.

In Galveston, Texas, 10th ult. of consumption, Capt George S. Kinsman, 33, formerly of Boston.

In Mobile, 25th ult, Mr. Edward E. Putnam, of Danvers, Mass, 30.

REMOVAL.

BARRETT'S DYE-HOUSE—The office of this establishment has been removed from 35 Cornhill to 130 Washington, opposite School st., Boston. Grateful for the patronage heretofore received, the proprietors beg leave to say, that no exertion will be spared to merit its continuance.

N. B. Goods dyed as low as at any other place, and returned in as short time. m25

PHILLIPS'S MINERALOGY—W. D. TICKNOR has in Press a new and enlarged edition of this valuable Work, re-printing from the 4th edition as improved by Robert Allen. The American edition is edited by Francis Alger, Member of the American Academy, of the Boston Natural History Society, etc., and will be particularly acceptable on account of the description it contains of many minerals of our country, not mentioned in the original work, as well as of such foreign minerals as are of recent discovery. n25

CHEAP PUBLICATIONS—Fresh supplies received at TICKNOR'S, corner of Washington and School streets—among which are Forest Days, Last of the Barons, Borrow's Bible in Spain, Boz's Sketches, Nicholas Nickleby, Pickwick Papers, Handy Andy, Jack Hinton, Cooper's Deerslayer. m25

FRENCH STATIONARY, just received per Moselle, from Havre, consisting of Letter, Billet and Mignonnette Parers; Plain, Stamped and Gilt Envelopes, for Cards and Letters; Transparent and Fancy Waters.

Also, Tooth-brushes and Silk purses. For sale at SIMPKINS'S Book and Stationary Rooms 21 Tremont Row. march 25

PORTSMOUTH SUNDAY SCHOOL HYMN BOOK; compiled by Rev. A. P. Peabody. First Book for Sunday Schools. By Rev. A. P. Peabody. For sale by the dozen or single copy by WM. CROSBY & CO. 118 Washington st. march 25

DR. CHANNING'S WORKS—New volume. This day published, a new volume (the sixth) of the works of the late W. E. Channing, D. D. Bound to match the previous volumes. Subscribers can be supplied at CROSBY'S, where also may be had a new edition of the entire works in 6 vols, 12mo—for sale at 118 Washington st. m18

SEARS' NEW MONTHLY FAMILY MAGAZINE—The cheapest and best periodical published in the United States—Contents of the March Number—Social Memories of Great Men, No. 3; Bacon; Maxims; Ancient Churches of England, No. 2; Stepney's Church; Almanac; the winter sleep of Animals; Dogs; Character of modern knowledge, with hints for its improvements; the Astronomical Clock; Irrigation of the East—Reflections on public diversions; the Sun; Natural History; Black Cap Fitmouse; Lime in Agriculture, the Atmosphere; Animal Motion; Deaths Conquest; the Alhambra; Comicalities of Nature; the Country; A day at a Hat Factory; Memory; Horticulture; Chronology of Invention.

Address the Publishers, post paid, SAXTON, PEIRCE & CO, 133 Washington st. m18

FRESH SUPPLY of D'Aubigne's History of the Great Reformation of the 16th century—ninth edition.

Received and for sale at TICKNOR'S, corner of Washington and School sts. m18

LAWRENCE ON RUPTURES, from the fifth London edition, revised and considerably enlarged. Part 2 Encyclopædia of Geography, by Hugh Murray, F. R. S. E.—price 25 cents.

Published and for sale at TICKNOR'S, corner of Washington and School streets. m18

BIBLE IN SPAIN—Cheap Edition; Downing's Cottage Residences, or a series of designs for Rural Cottages and Cottage Villas, and their Gardens and Grounds—also, the cheap edition of D'Aubigne's History of the Reformation, with notes, 3 vol, for $1,00, at WILDER & CO, 67 Washington st. f25

MR. GREENWOOD'S SERMONS of Consolation, Minister of King's Chapel—just published and for sale by W. CROSBY & CO, 118 Washington st. j21

THE MONTHLY MISCELLANY of Religion and Letters, for March—edited by Rev. Ezra S. Gannett—Contents:

The Supernatural Element in the Bible.
Fragments—the Town and the Country.
The Sinfulness of Sin—a Sermon, by Rev. D. Damon.
Female Education—Sonnet.
English Sermons, on Dr. Channing's Death—An English Tribute to the Memory of Channing; Notices of Books; Intelligence, &c.

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GREAT REVOLUTION IN PUBLISHING. The cheapest editions ever issued of the choicest works in every branch of literature. The subscribers are daily receiving editions of the most popular works, by the best authors, at prices suited to the times. The following, among others, are now ready:

Bulwer's new novel, The Last of the Barons, at 25 cents; do works complete, at 25 cents per vol.—The Neighbors, by Mary Howitt, 18 3-4 cts. Life and Exploits of the Duke of Wellington, 25 cts.—Lights and Shadows of Factory Life in N. England, 12 cts. Rosina Meadows, the Village Maid, 12 cts. Bianca Capello, by Lady Bulwer; Martin Chuzzlewit, by Dickens; Alison's History of Europe, per No, 25 cts; Brande's Encyclopædia, 25 cts—D'Aubigne's History of the Reformation. For sale by W. CROSBY, 118 Washington st. f25

NEW ENGLANDER—Of this able quarterly the Boston Atlas says,—'judging from the first number it promises to be a periodical of solid merit. Supplying as it does an evident void in N. England that has long needed filling, it can hardly fail of success. In politics it is sound and just, without possessing any party bias. The best article in the number is an able and masterly review of the Rhode Island question. We heartily wish we could transfer the whole to our columns.'

Subscriptions and orders solicited by the publishers, 67 Washington st. WILDER & CO. m4

CHEAP AND VALUBLE BOOKS, suitable for transmission by mail. SAXTON, PEIRCE & CO, Booksellers and Periodical Dealers, No 133 Washington street, Boston, have on hand, and are receiving as soon as published, all the popular and standard periodicals, cheap issues of valuable works, and Books which they will furnish by the single copy, year, or otherwise, at the regular subscription prices, and discount when large amounts are taken at one time—for 5 dollars worth, 10 per cent discount, 10 dollars worth, 20 per cent; 20 dollars worth, 25 per cent. A few of the most important are enumerated below. Any work published in the country furnished as above.

Alison's History of Europe—to be completed in 16 semi-monthly Nos., at 25 cents each—five Nos. now ready.

Brande's Encyclopedia of Science, Literature and Art—to be completed in 12 semi-monthly Nos. at 25 cents each—four Nos. now ready.

Ure's Dictionary of Arts, Manufactures and Mines—to be completed in 5 monthly Nos. at $1,00 each—every No. to contain nearly 300 pages and 250 cuts—three parts now ready.

The Bible in Spain, by George Borrow—price 50 cents. f25

NO. 5 ALISON'S HISTORY, with a supply of all the previous Nos. may be had at TICKNOR'S. march 11

HINTS ON MODERN Evangelism, and on the elements of a church's prosperity—a discourse delivered in the Charles street Baptist Church, by Daniel Sharp. This day published by TICKNOR corner of Washington and School sts. f11

FOR 50 CENTS.—The Old Curiosity Shop, by Boz, illustrated—complete for fifty cents. Received and for sale at TICKNOR'S, corner of Washington and School streets. feb 11

FRUIT OF THE VINE.

GRAPE SYRUP for Communion—The subscriber has imported under the directions given by Rev. Isaac Bird, late Missionary in Syria, Grape Juice in the form of Syrup—one Bottle will make one gallon of wine—Price, $2,00 per bottle—for sale at the Temperance Rooms, No 9 Cornhill, and at store No 14 Bromfield street, Boston.

f25 3m ABEL SPAULDING.

CULTIVATION OF THE VINE—A Practical Treatise on the Cultivation of the Grape Vine on open walls, by Clement Hoare—price 50 cents; received and for sale at WM. D. TICKNOR'S, corner of Washington and School sts. m11

RURAL AND DOMESTIC Life in Germany, by Wm. Howitt, with characteristic sketches of its cities and scenery, collected in a general tour, and during a residence in the country in 1840, '41 and '42.

This day received and for sale by Wm. D. TICKNOR, corner of Washington and School streets. march 7

DR. SHARP'S Thanksgiving-day Sermon—The Wisdom and Goodness of God in our calamities—a discourse delivered Nov. 24, 1842—just published and for sale at TICKNOR'S, corner of Washington and School sts. m4

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CHEAPEST WORK ever published is D'Aubigne's History of the Reformation, 9th edition, 3 vols, 12mo, well printed and bound, for $1 only.—The price of the London edition is $12—for sale by W. CROSBY & CO, 118 Washington st. m11

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'Illustrations, new, simple, and sometimes affectingly beautiful, abound in these pages.'—Monthly Miscellany.

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MOTHERWELL'S POEMS.—Poems, chiefly Lyrical, by William Motherwell.

Published and for sale at TICKNOR'S, corner of Washington and School streets. march 7

WESTMINSTER AND EDINBURGH REVIEWS—Alison's History of Europe, No 5; D'Aubigne's History of the Reformation, in one vol. price $1,00; Ure's Dictionary of Arts and Science, complete in 1 vol. 1310 pages; the American Family Magazine; History of Missionary Enterprises in the South Sea Islands, complete in 2 vols, 525 pages, price 37 1-2 each; Christian Examiner and Christian Review, for subscribers, and for sale low at WILDER & CO, 67 and 71 Washington st. m11

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W. CROSBY & CO., 118 Washington st. feb 11

REFLECTIONS IN RETIREMENT, 2d edition, with additional reflections and hymns—just published and for sale at SIMPKINS'S, 21 Tremont Row. j28

AN ELEMENTARY Treatise on the Structure and Operations of the National and State Governments of the United States—designed for the use of Schools, and for general readers, by Charles Mason, A. M., Councillor at Law. For sale at SIMPKINS'S, 21 Tremont Row. f18

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feb 11

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SMITH'S MORAL SENTIMENTS—The Theory of Moral Sentiments, or an essay towards an analysis of the principles by which men naturally judge concerning the conduct and character, first of their neighbors and afterwards of themselves, to which is added a dissertation on the origin of languages, by Adam Smith, L. L. D.—1vol, 8vo.

Received and for sale by WM. CROSBY & CO, at the Periodical Depot, 118 Washington st. f18

DENTAL SCIENCE—The present age is emphatically one of scientific research and improvements, and perhaps in point of value, for the alleviation of human suffering, none can exceed the discovery of DR. STOCKING, SURGEON DENTIST, in the anodyne, prepared by him, for the purpose of destroying the nerves of the teeth. To render this remedy effectual, it is only necessary to make one application of it; and in 24 hours the vitality of the nerve and lining membrane of the tooth will be completely destroyed, without producing the slightest pain or inconvenience; so that it can be immediately filled and made useful for many years, instead of being extracted as a troublesome and useless organ. Those caustics and cauterizing instruments commonly resorted to by Dentists, for the purpose of destroying the nerves of teeth, produce such excruciating pain for at least fifteen hours, that most persons are filled with horror at the th

POETRY.

For the Register and Observer.

HYMN.

Through the clouds and storms that gather
Darkly round our mortal way,
Heav'nly Father safely guide us
To a purer brighter day.

May each trial that assails us,
Closer draw our hearts to thee;
In all times of grief and sorrow
Wilt thou Lord our refuge be.

Well it is, thou dost remind us
That this earth is not our home;
Far too prone our thoughts to wander,
And from thee and Heaven to roam.

If each hour that floated by us,
Gladness brought upon its wing;
All too closely to earth's pleasures,
Would our fond and weak hearts cling.

Even now when death is round us,
Amid joys that pass away,
We forget that we are mortal,
And the creatures of a day.

Father help us by thy mercy,
Thee to trust and thee alone;
Thou canst give us peace and comfort
When all earthly joys are flown. S.

[From Blackwood's Magazine for October.]

TO MY CHILD.

I love to gaze upon thy cheek
Of roseate hue, my child;
I love to mark thy quick blue eye,
So sparkling and so mild—
To twine those sunny locks of thine,
And kiss thy forehead fair;
And see thy little hands held up
Its sweet and guileless prayer.

How bright and beautiful thou art,
And playful as the fawn,
That bounds with footsteps light as air,
Across the dewy lawn;
And when the day is over,
And thy pleasant gambols done,
Thou'lt calmly sink to rest nor think
Of hills beyond the sun.

Thou dream'st not of a mother's cares,
Her anxious hopes, my boy;
The skies are ever clear, thy thoughts
Are full of mirth and joy;
And nestled in a parent's arms,
Or seated on her knee,
Listening to the oft-told childish tales,
What's all the world to thee?

Moments of thoughtless innocence
Why do ye fly so fast,
Leaving the weary heart to feel
Life's sweetest hours are past!
And flinging o'er the fairy land
That bloom'd, when ye were near
With light and loveliness, the mist
Of trouble, doubt and fear.

Ay! rove in all thine artlessness
Along the verdant mead,
And gather wild flowers, springing thick
Beneath thine infant tread;
And take thy fill of blameless glee,
For soon 'twill pass away;
I, too, will leave my cares awhile,
To watch thy merry play.

MISCELLANEOUS.

[From the New York Evangelist.]

THE BROTHERS.

TRANSLATED FROM THE GERMAN OF TIECK.

In the vicinity of Bagdad, lived Omar and Machmud, the sons of poor parents. At the death of their father, they inherited a small fortune, which they determined to see how much they could increase. Omar started on a short journey in search of some place where he might settle down in business. Machmud repaired to Bagdad, where, in a short time, a little trade added considerably to his property. He lived very frugally and retired, and carefully added every zechin to his capital, to enable him to engage in a new adventure. In this manner he obtained credit with several commercial men, who sometimes consigned to him a part of their cargoes, and entered into speculations in company with him. Mochmud, emboldened by repeated success, ventured larger amounts, which also brought him in large profits. He gradually became known, his business increased, and many were owing him large sums of money, while, at the same time, he had the property of others in his own hands. Fortune seemed to smile upon him continually.

Omar, on the contrary, had been unfortunate; none of his many enterprises had been successful. He returned very poor, and almost without clothes to Bagdad; he heard his brother was there, and hastened to him for aid. Machmud was delighted to see him again, while he regretted his poverty. Being kind and affectionate, he immediately gave him a sum out of his own business, and set him up in a shop. Omar began to trade in silks and ladies' dresses; and fortune seemed more auspicious to him in Bagdad, as his brother had presented him with a sum of money which he was not obliged to feel any anxiety about repaying. In every enterprise he was more adventurous than his brother, and therefore more fortunate. Machmud had now taken him a wife, which necessarily occasioned him additional expense; and he was obliged to take up sums from his acquaintances to pay his debts. Money which he expected did not come in. His credit sunk, and he was on the brink of despair, and he resolved therefore to have recourse to his brother. He hastened to him and found him chagrined at a trifling loss which he had just sustained. 'Brother,' began Machmud, 'I have come with a request to you in the extremest embarrassment.'

Omar. On what account?

Machmud. My ship is wrecked; all my creditors are pressing upon me, and will not admit of any delay; my whole fortune depends upon this day; lend me ten thousand zechins only for a short time.

O. Ten thousand zechins! are you not mistaken, brother?

M. No, Omar, I know exactly the sum I require; just so much, not a zechin less, can save me from the most degrading poverty.

O. Ten thousand zechins!

M. Let me have them, brother; I will exert myself to the utmost to repay you as soon as possible.

O. If I had it! I have debts remaining unpaid me; I know not what to do myself. I have been cheated this very day out of a hundred zechins.

M. Your credit would procure me this sum.

O. But nobody will let out money now; there is distrust on every side; not that I am distrustful, heaven knows; but every one would guess that I was borrowing money for you, and you know how weak at best is the confidence reposed in a merchant.

M. Dear Omar, I must confess, I did not expect the scruples from you. I would not suffer myself to be so distrustful and hesitating, were the case reversed.

O. You say so now. I am not at all distrustful; I wish I could help you; God is my witness that it would rejoice me.

M. You can, if you are willing.

O. All that I possess would not make up the sum required.

M. O heavens! I had reproached myself, that my brother was not the first of whom I had sought relief; and it pains me, indeed, that I have become burdensome to him with only one word.

O. You are getting angry, which is unjust, since you are in the wrong.

M. Wrong! which of us does his duty? Alas, brother, I recognize you as such no longer.

O. I have lost this very day, a hundred zechins; three hundred more are not perfectly safe, and I must be prepared for their loss. If you had come to me last week—O yes, then willingly, most heartily—

M. Shall I then remind you of our former friendship? Alas, how deeply can our misfortunes degrade us!

O. You say that, brother, in a way which should almost offend me.

M. Offend you?

O. When one does all he can—when he is suffering himself, and must expect to suffer still more, is it not enough to vex him, to receive, in return for his good will, nothing but bitter scorn and contempt?

M. Show me you good will, and you shall receive my warmest thanks.

O. Doubt it no longer, or you will provoke me; I remain cool for a long time, and can bear much; but if I am taunted in such a deliberate manner—

M. I observe very well, Omar, that you are playing the offended, in order to have a better pretext for breaking with me entirely.

O. You would not have hit upon that thought if you had not detected yourself in the same meanness. It is very easy to suspect others of those vices with which we are familiar ourselves.

M. No, Omar; it is only because you have challenged me by this language to make the boast, that I say I did not act thus towards you when you came to Bagdad, an unknown stranger.

O. Then you require of me now ten thousand zechins, for the five hundred you gave me then?

M. Had I been able, I would have given you more.

O. Certainly, if you require it, I must give you back the five hundred zechins, although you cannot compel me by law.

M. Alas, my brother!

O. I will send them to you. Are you expecting no letters from Persia?

O. To be frank, brother, you should have been more prudent, and not have married, as I have not yet done. But you were from childhood a little obstinate; let this serve you as a warning.

M. You had a right to deny me the favor I asked, but not to cast upon me such bitter reproaches.

Machmud left his ungrateful brother with a deeply troubled heart. 'Thus true it is, that greediness of gain is uppermost in the souls of men! Their first and last thoughts are for themselves. For gold they sell confidence and love; stifle the finest feelings, to possess the wretched metal that chains us to this dirty earth with disgraceful fetters! Self-interest is the rock upon which every friendship splits Men are a reprobate race! I have no friend, no brother; I have only associated with merchants. Fool that I was, to speak to them of love and humanity. One can only exchange coins with them.'

Such were the words of Machmud, while returning home by a circuitous route, in order that his grief might subside a little before he reached his residence. He wept when he saw the rushing crowd of the market—how that every one was busy as an ant in storing his dark dwelling, nor troubled himself about his neighbor, unless it involved his own gain. On reaching home, he found an addition to his grief at the sight of the five hundred zechins which he had once given his brother with the most benevolent motives; these were soon a prey for his storming creditors. All he possessed was sold at auction. One of his ships ran into the harbor, but the cargo only served to pay all his debts. Poor as a beggar, he left the city without passing the house of his hard-hearted brother.

His wife, who accompanied him in his poverty, consoled him and tried to dissipate his grief, but only with partial success: the remembrance of his misfortunes was yet too fresh in his mind; he could still see the turrets of the city in which his brother resided, who had remained cold and unmoved at his calamity.

Nobody asked Omar about his brother, lest it should give occasion to pity him; and he began to think that it might yet all go right. His credit, however, had also suffered on his brother's account. People became more distrustful towards him; and several merchants no longer trusted him with their former confidence. In addition to this, Omar grew very covetous and proud of his acquired fortune, so that he made himself many enemies, who rejoiced when he suffered any loss. Fate seemed determined to punish him for his ingratitude to his brother; for one loss followed closely upon another. Desirous of repairing these losses, he invested still larger sums, which were also lost. He failed to pay money which he owed; distrust towards him became general; all his creditors came upon him at once; he saw no other way before him, but to leave the city secretly in the night, and see if fortune would be more favorable to him in some other region.

The little property which he had been able to take with him, was soon consumed. His disquiet increased in the same proportion as his money diminishd. He saw approaching the most degrading poverty, from which there was no way of escape. In this manner he had wandered along to the confines of Persia. He had now expended all his money but three small coins, which would but just suffice to pay for a supper in a caravansary. He felt hungry; and as the sun began to decline in the west, he hastened on to find a lodging for the night, which perhaps might be his last.

How unfortunate I am! he exclaimed to himself; how fate pursues me and demands my misery! What a fearful prospect opens before me! I must live upon the alms of compassionate people; must bear it when they refuse me with contempt; not complain when the spendthrift passes haughtily by without deigning to regard me, while he throws away a hundred pieces of gold upon some miserable sport. O poverty! how thou canst degrade man! How unequally and unjustly does fortune divide her treasures! she lavishes her whole wealth upon the vicious, and leaves the virtuous to die with hunger!

The rocks which Omar climbed fatigued him, and he sat down upon a hillock of turf to rest. Presently a beggar dragged himself along before him, and muttered an unintelligible request. He was ragged and emaciated, his inflamed eyes were set deep in his head, and his pale countenance touched the heart of Omar, and forced it to pity. He looked upon this disgusting object, which stretched out murmuringly its lean hand towards him. He inquired the beggar's name, and found that the unfortunate being was also deaf and dumb.

O how unspeakably fortunate am I! he exclaimed, and yet I complain! Why cannot I labor? why not obtain my necessaries by the work of my own hands? How willingly would this miserable creature exchange situations with me, and think himself happy! I am ungrateful to heaven!

Seized with sudden pity, he drew from his pocket his last silver coins, and gave them to the beggar, who, with a mute expression of gratitude, continued on his way. Omar felt extraordinary light and cheerful; God had shown him, as in a picture, how miserable man can be, in order to instruct him. He now felt strength within himself to encounter and overcome poverty by his own exertion. He devised plans to support himself, and longed for an early opportunity to show how industrious he could be. After his noble compassion towards the beggar; after the liberality with which he had given him his whole fortune, he enjoyed a feeling which he had never known before.

A steep rock was standing by his side, and he ascended it with a light heart, to get a view of the surrounding country, which was rendered beautiful by the setting sun. He saw lying at his feet, the great world, with its verdant plains, its majestic mountains, its dark forests, and bright glittering streams, stretching out beneath the golden meshes of the crimson twilight; and he felt himself a prince who governed all these forests, mountains, and streams. He was sitting upon the top of the rock, lost in the contemplation of the surrounding country. Here he resolved to wait the rising of the moon, and then continue his journey. The red twilight faded away, and the evening dusk fell down from the clouds. Dark night soon succeeded. The stars glittered in the dark blue vault above, and the earth beneath reposed in solemn silence. Omar looked out into the dark night, and his bewildered eyes were lost in the infinite number of the stars. He adored the majesty of God, and felt a holy awe stealing through his soul. Then a ray of light, as it seemed, streamed up from the distant horizon, and darted with its azure train towards the centre of heaven, like a brilliant flame. The stars receded from before it, as it glittered along the whole heavens, like a reflection of the morning, raining down the red rays of twilight. Omar was astonished at the wonderful phenomenon, and delighted with the beautiful and novel light. The forests and mountains shone around; the distant clouds were swimming in pale purple, while the bright phantom formed a vault over his head like a tent of gold.

'Hail! thou noble and compassionate man!' cried a sweet voice from above; 'thou didst pity the miserable, and the Lord looks down upon thee with delight.' Like flute tones the night-winds whistled around Omar; his breast heaved with pleasure; his eyes were intoxicated with splendor, and his ear with the heavenly harmonies. Then a form of light stepped forth from the midst of the effulgence, and stood before the enraptured man. It was Asrael, the shining angel of God. 'Ascend with me upon these red rays to the mansions of the blessed,' cried the same sweet voice, 'for thou hast merited by thy generosity, to see the blessedness of paradise.'

Lord, said Omar trembling, how shall a mortal follow thee? My earthly body is not yet taken from me.

'Give me thy hand,' said the angel. Omar extended it with trembling rapture; and they journied onward upon the red ray, through the clouds and upward among the stars; while the same sweet tones went behind them, and the morning twilight lay in their way, and the breath of flowers perfumed the air.

Suddenly it became night. Omar cried out aloud; for he was lying at the foot of the steep rock with a crushed arm. The moon was just then arising behind the hill, and threw her first indistinct rays into the rocky valley.

'O thrice unhappy me!' cried Omar, groaning aloud as he regained his recollection. 'Was not heaven enough satisfied with my misery, that it hurls me from the top of the rock during a deceitful dream, and breaks my limbs, so that I must become a prey to hunger! Does it thus reward me for the pity I showed the miserable mendicant?' A form came dragging itself along painfully before him, in which he recognized the beggar to whom he had given the last of his fortune. Omar cried to him bitterly, that he should divide with him the alms which he had given him; but the cripple crept panting along on his way with indifference, and Omar knew not whether he had not heard him, or had only feigned himself deaf, as a pretext for his indifference.

'Who will have compassion upon me, now that all is taken from me that could give me any comfort!' he cried. He groaned heavily; for the pain of his arm was like a glowing fire in his bones, and every breath caused him anguish.

He silently contemplated his fate, and now, for the first time, thought of his brother. 'O where art thou, generous man!' he exclaimed; 'perhaps the sword of the death-angel has already reached thee. Perhaps misery has consumed the in the most oppressive poverty, and thou hast cursed thy poor brother in the hour of death! Alas, I deserve it; it is the punishment of my ingratitude to thee that I now suffer. Heaven is just! and yet I could walk forth so proudly and call upon God to witness my virtue! O heaven! forgive the sinner that casts himself without a murmur beneath thy chastening rod!'

Omar was lost in sad thoughts while he recollected with that brotherly love Machmud received him when he was reduced to poverty; and he reproached himself for having neglected to save him, and repay him like a brother for his generosity. He longed for death as the end of his punishment and suffering.

The moon was brightly illuminating the region around, and a little caravan of camels was seen slowly approaching through the valley. The love of life aroused Omar; he called out with a piteous voice to the company as they passed, for help. He was laid carefully upon a camel, that his wounds might be dressed in the next city, which the caravan reached at daybreak. The merchant himself took care of the unfortunate man, and in him Omar recognized his brother. His shame and Machmud's pity was unbounded. One brother was begging forgiveness, while the other had already pardoned. Tears ran down both their faces, and the most touching reconciliation ensued. Machmud, on being reduced to poverty, had repaired to Ispahan, where he made the acquaintance of a rich old merchant, who conceived an attachment for him, and assisted with his fortune. Success attended the exile, and he soon regained his lost fortune, and his old benefactor had died and left him his heir. When Omar had recovered from his wounds, he traveled with his brother to Ispahan, where a new business was prepared for him.

Omar married, and never forgot how much gratitude he owed his brother. Both lived from that time in the greatest peace, and were patterns of fraternal love for the whole city.

REVIVAL OF THE AFRICAN SLAVE TRADE.

An atrocious case of kidnapping on the Western coast of Africa has just been brought to light. A British-born subject, who had served under Colonel Nicoll's command at Fernando Po for several years, has been seized by the notorious pirate and slave dealer, Pedro Blanco, and, with a cargo of 340 slaves, transported to Cuba, where, notwithstanding his remonstrances, he was sold into slavery. Fortunately, the fluency with which he spoke English attracted the attention of an English family, through whom he gained access to the ear of the British consul, and eventually obtained his release. He has arrived in this country in a state of great destitution; but his case having been made known to the Admiralty by Col. Nicolls, directions have been given to take care of him till he can be sent back to Africa. It will now be seen whether such an outrage as this can be committed in defiance of British law and British power with impunity; whether the present government of this country is able to extend its protection to the Queen's subjects in its own colonial possessions, and, if able, willing to protect them, though guilty of an African skin. Unhappily, the miscreant Blanco is not only well known as a wholesale slave dealer, but also as a large and profitable customer of a certain London mercantile firm; whose influence, it is to be feared, will be exerted to screen their infamous accomplice from punishment.—*London Patriot.*

MOTHER'S ASSISTANT AND YOUNG LADY'S FRIEND.

THE first number of the Third Volume of this periodical is published and ready for delivery. It is embellished with a beautiful steel plate engraving, as every alternate number will be, through the year.

The work will continue to be issued in a most tasteful manner, and its pages enriched by the productions of the most gifted writers.

The insertion of plates greatly enhances the expense, and the work can be sustained only by a corresponding increase of subscribers.

We offer a premium of twenty dollars for the best written original article of ten or twelve pages, showing parents how they may make home so delightful and happy a place for their children, and how such a love and reverence for the parents may be rooted and grounded in the hearts of the children, as will fortify them, while they remain at home, and after they have left, against the seductions of vice, whenever their thoughts recur to home and their parents.

We offer also five dollars each, for five different original articles of three or four pages each, on any subjects adapted to the first or second department of our work.

All the above named communications must be addressed to the Editor, post paid, and must be in by the 15th of Feb. next. The real names of the writers must accompany the communications in a sealed envelope. These will not be opened till after the decisions are made, which will be made by clergymen of three different denominations.

The price of the Mother's Assistant and Young Lady's Friend, is $1,50 per year. If paid in advance, $1,00.

Twenty-five energetic men, of good address and good moral character, are wanted as agents to obtain subscribers for the above named work, to whom a liberal premium will be given.

WM. C. BROWN,
Editor and Publisher, No. 1 Cornhill.
Boston, Jan. 21.

MILLERISM A DELUSION.—Whosoever doubteh let him call and purchase Prof. Stuart's Hints on the Prophecy of Daniel, second edition, with notes, or Dr. Pond's 'Review of Millerism,' or Rev. Mr. Colver's, or Rev. Mr. Brewster's, or several others on the same subject, and read and circulate and doubt no more. All for sale at reduced rates from six to sixty-seven cents, singly and by the quantity. Also Sears' Bible Biography. Sears' Wonders of the World, and his new Monthly Magazine, containing several hundred engravings, at $2 a year, 18 3-4 single. Any or all for sale as low as by the Publishers. Together with D'Aubigne's History of the Reformation, in numbers at fifteen cents each, or in one volume, neatly bound on fine paper, for $1 00. Subscriptions and orders solicited at WILDER & CO'S., General Periodical Office, &c., 67 and 71 Washington street, directly opposite the Post Office.

Also just received, the Christian Observer, (reprint,) Monthly, at $2 00. feb 11

72—HANOVER STREET—72

MADISON BEAL informs his friends and the public that he has on hand a large assortment of Boots, Shoes and Rubbers, and in consequence of a change in business the entire stock will be closed by the first of March, at wholesale and retail. People will do well to call before purchasing elsewhere—also, on hand 10,000 pairs of Gentlemens', Ladies', Misses' and Childrens' Rubbers, plain and figured—2000 do Ladies' Fur Lined Rubbers—1000 do do Galloon bound do. Country people will do well to favor him with a call at his old stand, No 72, formerly 54. d18

NO. 9 BRITISH and Foreign Medical Review, or Quarterly Journal of Practical Medicine and Surgery, edited by John Forbes, M. D.—Jan. No. Received and for sale at WM. D. TICKNOR'S, corner of Washington and School streets. feb 11

ALISON'S HISTORY OF EUROPE, No 4 this day published. Price, 25 cents.

No 1 Sears' New Monthly Family Magazine—price 18 3-4 cents—$2,00 per annum. For sale wholesale and retail, by SAXTON, PEIRCE & CO, 133 Washington st. j28

A NEW VOLUME FROM FENELON—Fenelon's thoughts on Spiritual subjects, with a fine likeness of the author, from an engraving of the original picture, by Vivian, just published. Also, Mrs Follens selections from the writings of Fenelon, and memoir of his life, 4th edition, enlarged. This volume now contains a likeness of Fenelon—published and for sale at SIMPKINS'S, 21 Tremont Row. j28

NEW STATE REGISTER FOR 1843.—James Loring, 132 Washington Street, has just published the Massachusetts Register for 1843, containing the New Tariff of U. S. with the Tariff Law, the State Legislature, the 27th Congress, the Army and Navy officers, Consuls, Militia Officers, City Officers of Boston, Salem and Lowell, Ministers, Colleges, Charitable Societies, Banks and Insurance Companies, Postmasters, Justices, Lawyers, U. S. Census of Towns in Massachusetts, Members of the Massachusetts Medical Society, State Apportionment, Treaty with China, Boundary Question, Bankruptcy Commissioners, Boston Pilotage, &c. &c. feb 11

DR. M. R. FLETCHER'S PATENT TRUSS.—This Truss is confidently recommended to the public as the best in use. As such it is recommended in unqualified terms by all the first surgeons in New England. Though of comparatively recent invention, it is fast superceding all others. Simple, adapted to every form of the complaint and exceedingly cheap, it offers in many cases the cure and in all cases perfect relief of that dangerous and troublesome disease HERNIA or RUPTURE. Numerous testimonials from Surgeons and Patients may be seen on application to the subscriber.

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From Geo. Hayward, M. D., M. M. S. S. One of the Surgeons to the Mass. General Hopital.

The subscriber, having made frequent trials of the Truss invented by Dr. Fletcher, has no hesitation in saying that he regards it as superior to most instruments of the kind now in use, with which he is acquainted. Its advantages consist in the size and form of the pad, the ease with which it is moved, and the readiness with which the pressure is increased or dimnitished.

It is, moreover, in his opinion, as well calculated as any other to produce radical cure of Hernia.

GEO. HAYWARD.
Boston, January 7th, 1841. 3m september 10

VALUABLE WORK—Transactions of the Institution of Civil Engineers, in 2 vols, 4to, with fine plates, portraits, autographs, &c. &c.

Received and for sale at TICKNOR'S corner of Washington and School streets. j28

INSTITUTE LECTURES—This day published at TICKNOR'S, corner of Washington and School streets, a Lecture on Moral Education, by George B. Emerson; on Universal Language, by Dr. S. G. Howe; on the Girard College, by E. C. Himes; on the School-room, by A. B. Muzzey; on the Moral Responsibility of Teachers, by Wm. H. Wood, 1 vol. 12mo. j21

OFFICE OF THE SELECT Library of Religious Literature—D'Aubigne's History of the Reformation, January, 1843, monthly, at $1 80 per annum, in advance. Persons remitting current money for five copies, will be entitled to the sixth gratuitously. SAXTON, PEIRCE & CO, Agents, 133 Washington st. f4

BENJAMIN'S NEW WORK on Architecture. Elements of Architecture, containing the Tuscan, Doric, Ionic and Corinthian orders, with all their details and embellishments. Also, the Theory and Practice of Carpentery, exhibiting thirty six experiments made in various ways on European timber by European Artists, and on the strength of Iron, Steel, copper, etc. containing 28 plates, by A. Benjamin, Architect. Just published and for sale by W. CROSBY & CO, 118 Washington st. j21

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The Life and letters of Cicero; the life by Dr. Middleton; Cicero's Letters to several of his friends, translated by Wm. Melmoth; Cicero's Letters to Atticus.

A Systematic Arrangement and Description of the Plants of North America, by Frederick Pursh, 2v—24 engravings.

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SEARS' FAMILY MAGAZINE is a new Monthly of 48 pages, whose object the Publisher says, 'is to collect, condense and systemize the great mass of standard general knowledge, contained in works so numerous and voluminous, as to be altogether beyond the reach of mankind in general; and thus collected and prepared, to place it by its cheapness and comprehensiveness, within the acquisition of all. It will be embellished by several hundred engravings, illustrative of many of the most prominent events of biblical and religious history, and be entirely free from sectarianism.' Says a New York paper, 'we hope that every Christian parent and teacher will subscribe to Sears' New Monthly Family Magazine.' Price $2 a year, or 18 3-4 cts. single No. Subscriptions and orders solicited, at WILDER & CO, General Periodical Office, 67 and 71 Washington st., opposite the Post Office.

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ENGLISH BOOKS—The Poems of Geoffrey Chaucer, modernized; Wood's Views in London, Westminster and their vicinities, engraved from original drawings; Warton's History of English Poetry, from the close of the 11th century to the commencement of the 18th century. The Sentiment of Flowers, or language of Flora, by Robert Tyas, 9th ed., beautiful col'd plates; Landscape illustrations of the Bible, consisting of views of the most remarkable places mentioned in the Old and New Testament, from original sketches taken on the spot; Companion in the closet, or a complete manual of private devotion, 15th ed—for sale at TICKNOR'S, corner of Washington and School st. j14

BOOTS AND SHOES.

THEO. H. BELL, 155 Washington street, opposite the old South Church, would respectfully inform his friends and the public in general, that he has received his full supply of Fall and Winter Boots and Shoes, of every style and quality, consisting in part of

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CHEAP EDITIONS—The Pickwick Papers, complete for 50 cents—Nicholas Nickleby, complete for 50 cents—History of Tom Jones, 50 cents; Handy Andy, 50 cts—Jack Hinton, the Guardsman, 50 cts—The Expedition of Humphrey Clinker, 25 cents—Ernest Maltravers, 25 cents—Alice, or the Mysteries, 25 cents.

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It probably is not generally known, but mothers should be informed that when the shoulders of their daughters grow out and they are one-sided, or one hip is higher than the other, that these deformities are caused by curvature of the spine, and that the earlier they are attended to, the more easily they are corrected and symmetry restored.

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Nov. 26. 6m

PARKER'S MISCELLANEOUS Writings.—The Critical and Miscellaneous Writings of Theodore Parker, Minister of the second Church in Roxbury, 12mo. Published and for sale by TICKNOR, corner of Washington and School sts. j14

THE NEIGHBORS.—By Mary Howitt. The Neighbors, a tale of every day life, translated from the Sweedish by Mary Howitt.—Price 18 3 4 cents. Fresh supply received by W. CROSBY & CO., 118 Washington street. j14

THOUGHTS ON MORAL AND SPIRITUAL CULTURE, by R. C. Waterston. Published by CROCKER & RUGGLES, and for sale at 107 Washington street, and by the Booksellers generally.

The following extracts from the periodical press are subjoined.

This volume is full of excellent hints on practical life and the cultivation of the character copiously illustrated with anecdotes, drawn from various sources, and with analogies from all the provinces of nature and fancy.—*Rev. E. S. Cannett's Monthly Miscellany.*

The sense of duty in parents and teachers may be strengthened and elevated by contemplating the high standard which is here held up to them. The style has the great merit of being an earnest one, and there are many passages which rise into genuine eloquence and the glow of poetry—*North American Review.*

The Lecture 'on the best means of exertinga moral and spiritual influence in schools,' no teacher, male or female, possessed of any of the germs of improvement, can read without benefit.—*Horace Mann.*

BOOKS PUBLISHED and offered to the trade by SAXTON, PEIRCE & CO, 133 1-2 Washington street, Boston. January, 1843.

Musical Education Society's Collection of Church Music, 4th edition; Paul Perceival, a Sea Story for the Young, sixth London edition. Just published.

Discontented Robins, by Miss Fox, new edition; Vestry Singing Book; Western Juvenile Harp; Lectures to Ladies; A Practical System of Book Keeping, by B. Wood Foster. In press.

Gerrish on the Prevention and Cure of disease; Bank of Faith; Plane Geometry; A Treatise of Consumption; In press. Cobbett's American Gardener; Mrs Opie's Works; Miss Mitford's Works; Scott's Poetical Works—Burns' Works—Moore's Works—Goldsmiths Works—Canning's Speeches; Ramble's Book Fishes—do Roman Stories—do Visit Grand Menagerie—do Raree Show—do Birds of Air—Berquin's Study of Nature—Diamond's Study of Nature—Village Stories—Children's Fire Side Book. j7

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GREENWOOD'S PSALMS AND HYMNS.

JENKS & PALMER have just published the thirty fifth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch St. Church (Rev. Francis T. Gray;) Purchase street, (Rev. Mr Coolidge) Boston, Church of the Messiah New York (Rev. Dr. Dewey;) Cambrige, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Weston, Newburyport, Sandwich, Sherburne, Uxbrige, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brooklina, Mass. Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn.—Syracuse, N. Y.—Providence, Newport, R I.—Brattleboro' Vt—Savannah, Geo.—Mobile, Ala.—Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington Street (up stairs.) n12

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NORTHFIELD ACADEMY.—The subscriber a member of the Graduating class of Harvard University, has taken this school, formerly under the care of Mr Phineas Allen, for the ensuing year. The first term will commence on Tuesday, September 13, and continue eleven weeks. Pupils of both sexes will be received, and carefully instructed in all the branches usually taught in Academies. Tuition—English studies $4—Languages $5 per quarter. Pupils from a distance can be boarded in the family of the former Preceptor, at the rate of $1,75 per week for boys, and $1,50 for girls.

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Northfield, Aug. 13, 1842.

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